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UNITED STATES

CATHOLIC

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UNITED STATES CATHOLIC

HISTORICAL MAGAZINE.

Vol. I.] JANUARY, 1887. [No. 1.

INTRODUCTORY.

This Magazine proposes to make an attempt to present to the Catholics of the United States studies on points of the History of the Church by the scholars who are working in various parts of the country, to tell the story of the early struggles of priest and faithfnl, of heroic effort and often of heroic death. Little has been hitherto done to save and preserve the documents, letters, papers, and other material relating to the progress of Catholicity in the United States. Spanish and French documents are more numerous than English or German. In too many cases old papers have been regarded as good only to burn or sell for waste-paper. As the United States Catholic Historical Society was instituted to gather and preserve all these rapidly disappearing evidences of what God wrought by our ancestors and our fathers in the faith, so the Magazine will aim to present to Catholic readers a selection from such material as our few historical scholars have recovered or saved, in order to promote an interest in the subject and lead others to make an effort to save more. Its pages will be open to contributions of all kinds suited to its object. The present Number, though inadequate, will give some idea of the plan, and it is hoped that co-operation will enable the Committee, which has voluntarily assumed the task of editorship, to make future Numbers even more interesting.

Each Number will contain one or more of the papers read

before the Society, that what is heard by a few may be read by many. Some document connected with the History will be given, as in the present instance, the Decrees of the First Oregon Council, which, though recent, have never been printed in this country, as all other Provincial Councils have been, but must be sought in the voluminous Collectio Lacensis, published in Europe.

The Journal of the Ursulines and the letter of Bishop-elect Graessel are samples of interesting matter existing in Spanish, French, and German, with which we hope to edify and entertain our readers.

The History of the Seminary of St. Charles Borromeo, and of the Church at Lancaster, will give some idea of similar studies which we hope to present relating to dioceses, seminaries, colleges, asylums, parishes, religious orders, as well as biographies.

The notes of the venerated Bishop Bruté and of the Rev. Dr. White show what we have lost by our want of encouragement. As we reproach the Catholic public of that day for not having induced these able men to go on with their work, so posterity will arraign us, if we do not show a greater interest in our own history. That the present generation of Catholics will not become amenable to any such charge we sincerely trust: indeed we confidently expect a support for our periodical that will enable us to make it a Magazine, from which future writers can draw all that is needed for the battle for truth, and one which will afford readers now instruction and encouragement. The History of the Catholic Church in the United States antedates all civil annals, and shows a continuous life without an equal, glorious in apostolic men, in heroic martyrs, in noble confessors, in genius, talent, and devotedness. Even the minor details are worth collecting, and we hope to edify the present by doing justice to the past, and defending ourselves at the tribunal of the future.

THE UNITED STATES CATHOLIC HISTORICAL SOCIETY.

On the afternoon of Tuesday, December 9, 1884, a meeting was held at the office of the New York Catholic Protectory, No. 415 Broome Street, in response to a call issued by John Gilmary Shea, LL.D., and Richard H. Clarke, LL.D., tending to the formation of a Catholic Historical Society. Rt. Rev. John Ireland, D.D., Bishop of St. Paul, Minn., was called to the chair, and Dr. John Gilmary Shea was called upon to give his views upon, and outline the work and scope of, such an organization, which he did. A number of letters were read from archbishops, bishops, priests, and prominent laymen, which are enumerated in the Corresponding Secretary's report. It was announced that the undertaking was fully sanctioned by His Eminence Cardinal McCloskey, and His Grace the Most Rev. Archbishop Corrigan. Dr. Clarke read a draft of proposed by-laws, which was referred to a committee appointed for its consideration. A committee to nominate officers and trustees for the Society was also appointed by the chair. After a vote of thanks to the Rt. Rev. Chairman, the meeting adjourned, to reassemble at the rooms of the Xavier Union on the following December 17th.

At this and at subsequent meetings, besides the transaction of the regular business of the Society, the following officers and trustees were elected: Honorary President, His Eminence Cardinal McCloskey; President, Dr. John Gilmary Shea, who, having declined the honor, was succeeded by Dr. Richard H. Clarke. This gentleman served with great zeal and energy until March 16, 1885, when he was compelled to resign on account of ill-health. He was succeeded by the present incumbent, Frederic R. Coudert, Esq. Gen. Charles P. Stone was elected Vice-President; Marc F. Vallette, Corresponding

Secretary; Cornelius M. O'Leary, M.D., LL.D., Recording Secretary; Patrick Farrelly, Treasurer; and Charles G. Herbermann, LL.D., Librarian. The following, with the officers, were the trustees: Rev. Richard L. Burtsell, D.D., Rev. Jas. H. McGean, Thomas Addis Emmet, M.D., John R. G. Hassard, Charles Carroll Lee, M.D., Franklin H. Churchill, and John Gilmary Shea, LL.D.

The Catholic Church dates back as an active body on the soil of this republic far beyond any other organization. The standards of Spain, England, France, Holland, Sweden, and Mexico have floated at times over parts of this country, but they have all disappeared and can be traced only in the annals of the historian. The Catholic Church was coeval with the oldest of these nationalities; but while their sway over the land has disappeared, her influence is at this day greater than ever, and steadily increasing. Every Catholic should feel a loyal pride in this life of his Church on our soil. It is a long record; and yet, weak as man is, there are few events, few persons in it, that call for any apology; and hosts of eminent, holy, and devoted men and women of whom we may feel proud.

The Catholics who have at different times lived their lives here, differed in race, in language, in institutions, in political ideas; but they professed the same faith, they knelt before the same altars, joined in the same worship that we ourselves join in to-day. The Irish bishop John, who reached Vinland in the twelfth century, offered the same sacrifice, administered the same sacraments as our most venerated Honorary President, and received his mission from the same See of Rome. The Dominicans, who planted the first cross in Virginia and Florida; the Jesuit, Franciscan, and secular priests, who labored more than three centuries ago, taught the same doctrines which we hear to-day. The Church has been one in its mission, its ministry, its worship, and its creed.

Can we, Catholics, be indifferent to the necessity of preserving, recording, and making known all that bears on this

long and noble history of our Church? Can we stand idle when other religious bodies with a history less striking, less prolonged, less glorious, seek studiously to preserve every scrap relating to them?

We must confess that there has been in the past apathy, indifference, and neglect on our part. Many records, reports, documents, letters, and even printed matter have perished utterly, and unless some saving hand is extended it will become more and more difficult to follow and trace the work of those who have gone before us.

This Society was founded mainly to remove the stigma of indifference which seems to rest on us as a body, by arousing and stimulating among Catholics an interest in the glorious labors and struggles of their forefathers in the faith; and to labor to collect, as far as possible, the materials which will aid students in preparing works to increase and broaden that interest, as well as to gratify the pious curiosity of all in reading what Catholics here were doing fifty, a hundred, two hundred, or three hundred years ago.

The idea of such an association among us was comparatively a new one; there was no settled plan for effecting the good which all desired to accomplish.

The Executive Council, to whom the management was confided, have endeavored to bring Catholics together and increase the interest in the annals of the Church by holding public meetings, at which papers were read by some of our historical scholars. They deemed it the best plan to meet the wishes of all, and at the same time encourage younger members to study up some special subject for a future paper.

In pursuance of its plan, the United States Catholic Historical Society has held a number of public meetings, at which papers were read by Gen. Charles P. Stone, of Flushing; Rev. Joshua P. Bodfish, of Boston; Rev. A. A. L. Lambing, of Pittsburgh; John Gilmary Shea, of Elizabeth, N. J.; Richard R. Elliott, of Detroit; J. Fairfax McLoughlin, of New York; Edmond Mallet, of Washington, D. C. Several of

these papers were printed for distribution, and others already read, or which will be read at future meetings, will appear in this Magazine.

On the death of His Eminence Cardinal McCloskey, His Grace the Most Rev. Archbishop Corrigan accepted the unanimous election as Honorary President.

The first public meeting of the United States Catholic Historical Society was held in the University Club Theatre, Twenty-sixth Street and Madison Avenue, New York, May 14, 1885. President Frederic R. Coudert presided. The officers and members of the Executive Council, except the Recording Secretary, were present, and a quorum of members.

Most Rev. Archbishop Corrigan, Rev. P. F. McSweeny, D.D., Very Rev. Father Charles Vissani, O.S.F., José F. Navarro, Esq., and a number of distinguished priests and laymen, occupied seats on the stage and throughout the auditorium.

Besides this, the Society has formed the nucleus of a library of books, pamphlets, periodicals, and newspapers relating to the history of the Church in this country, and especially unpublished documents. The history of the Church in Europe, so far as it bears directly on ours, is also included in the plan. Were it possible to get everything of this kind together, it would form a library of probably 30,000 books, pamphlets, and volumes of periodicals and newspapers. To gather any considerable proportion of these will, of course, require years of search, and, in some cases, heavy outlay. Moreover, many of the books are in Latin, French, Spanish, and German, and need translation to make their contents generally accessible.

To give solidity to our Society and its work, suitable rooms or a suitable building is requisite. It has been deemed best not to act rashly or to incur expenses that might be beyond our means. At an early period the Council adopted the policy that the amounts paid by life members shall be set apart as a fund to secure a suitable library, and not be intrenched upon for the ordinary expenses of the Society. This fund already exceeds two thousand dollars.

THE ORIGIN OF THE OREGON MISSION.

BY EDMOND MALLET, LL.B.

Canadian Pioneers—La Vérendrye Discovers the Rocky Mountains—French Settlements in the Northwest—The Hudson's Bay Company—The Northwest Company—The Metis People—Foundation of Missions in Manitoba and Dakota—Mgr. Provencher—Extension of the Missionary Field—Canadian Settlers in Oregon Territory Petition for Priests—Mgr. Provencher Replies—His Letter to the Bishop of Quebec—Correspondence with Governor Simpson—Establishment of the Columbia Mission Determined Upon—The Abbé Blanchet Invited to Become its Founder—His Edifying Dispositions—He is Appointed Vicar-General for the Country Beyond the Rocky Mountains—The Abbé Demers Appointed his Assistant—Archbishop Blanchet.

THE French of Canada were the first to explore and settle the Great West. Before the English, Dutch, and Swedish colonists, on the Atlantic seaboard, had crossed the Appalachian range of mountains, French-Canadian pioneers and missionaries had penetrated to the land of the Dakotas in the northwest, and to the plains of the Comanches in the south, planting as they went the *fleur-de-lis*, the emblem of the French nation, and the Cross, the standard of the Christian world.

Up to the year 1731, however—although the French possessions and the diocese of Quebec were presumed to extend into the interior, to the uttermost limits of the undefined West—the country beyond Lake Superior and the head-waters of the Mississippi was still unexplored. It had been reserved for a Canadian gentleman, Pierre Gaulthier, Sieur de La Vérendrye, to discover and open up the country for future settlement.

The Sieur de La Vérendrye, while commanding a post at Lake Nipigon, situated north of Lake Superior, obtained valuable information from visiting Indians touching the great River of the West, which, it was thought, must flow into the

Pacific Ocean. He prepared a memoir, accompanied by a map drawn from details received from a chief of the Cree Nation, which he caused to be transmitted to the authorities in France, with a request that he might be provided with the necessary means to equip an expeditionary party to explore the extreme northwest, and find a passage to China and Japan. Receiving no practical encouragement from the Court, he found himself obliged to fit out an expedition upon his own account, or, rather, upon that of a company of merchants formed for the purpose, which advanced him limited means, on condition that he would so conduct the enterprise as to make it remunerative by dealing in furs. The trading privileges which he obtained from the Marquis de Beauharnois, Governor of Canada, stipulated for his taking formal possession, in the name of the King, of the country discovered, and for reporting on the best routes to connect Canada and Louisiana with the Pacific seaboard. The articles forming the company were signed at Montreal on May 19, 1731; and on the 26th of August following, after having taken Father Messager at Michillimackinac as missionary, La Vérendrye was at Grand Portage, near the present village of that name in Minnesota, with fifty men, prepared to commence his explorations.

Following the chain of rivers and lakes which lead from Lake Superior to Lake Winnipeg, La Vérendrye erected several forts along the route, the first, located on the west side of Lac la Pluie, or Rainy Lake, being named Fort Saint-Pierre in honor of his patron saint. These forts were the base of operations for a season, after which the explorers pushed on further west, whilst their trading parties transported the furs to the company's warehouse in Canada, and carried back necessary supplies for another season's operations. Several years were spent in exploring the country around Lake Winnipeg, when La Vérendrye, with his sons, ascended the Assiniboine, and its tributary, Mouse River, and reached the villages of the Mandans, a little below the present Fort Berthold, Dakota, in 1738—sixty-six years before the American explorers, Lewis

and Clark, visited them on their celebrated travels across the continent to the mouth of the Columbia. Four years later, the eldest of La Vérendrye's sons, accompanied by one of his brothers, and two other Canadians, returned to the Mandans, ascended the Upper Missouri, and on January 1, 1743—the first of white men—discovered in the distance the luminous peaks of the Rocky Mountains.

After a march of twelve days they reached their base, at a point supposed to be near the present city of Helena, Montana.

Returning, the party took a southern direction, crossed over to the head of the Musselshell, where they fell in with the Flat-Head Indians; then crossed the Yellow Stone to Wind River, near Fremont's Peak, where the Snake Indians told them of the Green River, on the other side of the Wind River Mountains, which is a tributary of the Colorado of the West, flowing into the Gulf of California. On March 19th, having regained the banks of the Upper Missouri, and when among a tribe which they referred to as the Petite-Cerise, or Choke Cherries, they took formal possession of the country with the usual ceremonies. They also buried a leaden plate bearing the arms of Louis XV., and erected a pyramid of stones in the name of Governor Beauharnois. On July 2, 1743, they reached their post at Fort La Reine, on the Assiniboine, after an absence of a little more than a year.

La Vérendrye's resources in men and supplies did not permit him to continue his explorations further; and, suffering in health from the effects of wounds received on the battle-fields of Europe, and from advancing age—broken in spirit by the massacre of one of his sons, and the death of his devoted nephew and follower—and wounded in his self-respect by the neglect of the authorities and the importunities of his creditors, he determined to return to Montreal, where he arrived in 1745, after fourteen years spent in exploring the limitless Far West. As in the case of Jolliet, the explorer of the Mississippi, La Vérendrye's services were ill requited, and others reaped the benefits accruing from his heroic labors;

nor did a tardy justice and a meagre reward reach him till he was on the brink of the grave.*

The country thus opened up by La Vérendrye became the great fur-land of North America; and beside the fort of the trader soon arose the log-house of the colonist, so that when Canada passed into the possession of England, in 1763, French settlements were to be found on the Red River of the North, on Lake Manitoba, and even on the mighty Saskatchewan. The Hudson's Bay Company up to this time, and for some years later, had confined its operations to Rupert's Land, in the immediate vicinity of Hudson's Bay, but New France having become British territory, this powerful association adopted the policy of extending its posts into the interior, south and west. The Canadian element in the country for some time refused to acknowledge the supremacy of England,

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* Pierre Gaulthier, Sieur de La Vérendrye, was born at Three Rivers, Canada, on Nov. 17, 1685, and was the son of René Gaulthier, Sieur de Varennes, and of Marie Boucher, his wife, daughter of Mr. Pierre Boucher, Governor of Three Rivers. Sieur de Varennes arrived in New France in 1665, as lieutenant in the celebrated Carignan-Salières regiment, which, after doing valiant service in Canada, returned to France, and reappeared in America under the name of Regiment de Perche, in Rochambeau's army, which was sent by Louis XVI. as a contingent force to aid in the achievement of American Independence. Sieur de Varennes succeeded Mr. Boucher as Governor of Three Rivers, and, upon his death in 1789, his eldest son, Louis Gaulthier, Sieur de La Vérendrye, then a captain of grenadiers in an old French regiment, assumed his father's title, Sieur de Varennes; and his brother Pierre adopted his title, Sieur de La Vérendrye. In 1704 and 1705 Sieur de La Vérendrye made the campaigns in New England and Newfoundland with colonial troops, and soon afterward joined his brother in Europe as ensign in the Regiment de Bretagne. At the battle of Malplaquet he received nine wounds and was promoted to a lieutenancy for gallantry. On the reduction of the army, after the war of the Spanish Succession, in which his brother was killed, Sieur de La Vérendrye was mustered out of the service, and, failing to be restored to his rank of lieutenant, he returned to Canada. In 1712 he was made ensign in the troops of the colony, and twenty years later he was promoted to a lieutenancy. After his discoveries in the Upper Country, he was tardily rewarded with a captaincy and the Cross of Saint Louis. He died in 1749, as he was preparing to start upon another expedition to find the Pacific Ocean. (See Sulte, "Les Gaulthier de Varennes," in *La Revue Canadienne*, Vol. x., 1873.) I am indebted to A. R. Spofford, Esq., Librarian of Congress, for a syllabus of the papers on La Vérendrye's exploration, which will appear in the sixth volume of the Margry documents, now in press in France.

and protested against it by continuing to float the white flag of France from their establishments. But the contest was an unequal one, and in course of time the compatriots of La Vérendrye, dejected and discouraged, returned to Lower Canada, or sought hospitality among the Indian tribes of the extreme West. The organization of the Northwest Company in 1783, however, once more gave the Canadians a standing in the country; and soon they were scattered from Pembina, on the Red River of the North, to Astoria, near the mouth of the Columbia River.

Being removed from the salutary influences of home and of religion, the Canadians in those vast solitudes abandoned many of the restraints of civilized life; they took wives from among the wild tribes near which they were employed, and a new generation of Metis, or mixed bloods, sprung up from these unions. This population was Catholic, as far as circumstances permitted—for these unions were unsanctioned, and the women and children were unbaptized, and uninstructed, save in the most elementary truths of religion, which they received from their husbands and fathers or from some charitable bourgeois of the Companies, who taught them the catechism or read to them the services of the Church, at their trading posts, on Sundays and holidays of obligation. No priest had ever been in the country, certainly none since Canada had passed under the domination of England.

In 1818 Mgr. Plessis, Bishop of Quebec—in response to petitions of the Catholic settlers of the Red River, which had been drawn up on the suggestion of the Earl of Selkirk*—sent two missionaries to instruct, or revive the faith among, his

* "During his sojourn at Red River, Lord Selkirk had remarked that this little community were altogether destitute of the principles of religion and morality; accordingly, he suggested to the Catholics of the place that they should address a petition to the Bishop of Quebec to send them a missionary. His Grace Joseph Octave Plessis, then Bishop of Quebec, granted their request most willingly, and sent them, the following spring, 1818, Mr. Joseph Norb't Provencher, then curate of Kamouraska, as his Grand Vicar, and Mr. S. J. N. Dumoulin, the Vicar of Quebec."—Rev. G. A. Belcourt, "Department of Hudson's Bay," in *Coll. Minn. Hist. Soc.*, i., 219-20.

poor, neglected, spiritual children of the Upper Country. These were the Abbé Joseph Norbert Provencher, who was appointed vicar-general and chief of the mission, and the Abbé Sévère Joseph Nicolas Dumoulin, who accompanied him as assistant. The Abbé Provencher fixed his residence at La Fourche, since named St. Boniface, Manitoba, and his associate established his station at Pembina, now in Dakota Territory. Four years later, in 1822, the Abbé Provencher was elevated to the dignity of bishop of the country, with the title of Bishop of Juliopolis, in Galatia, *in partibus infidelium*, and auxiliary and suffragan of the bishop of Quebec, and vicar-apostolic for the district of the Northwest.

The arrival of missionaries, and later of a bishop, had produced a sensation among the Canadians, Metis, and Indians in the Upper Country, which, in course of time, communicated itself to the remotest posts of the fur companies. The cessation of hostilities between the rival associations, and their union, at about this time, under the general title of "The Honourable Hudson's Bay Company," paved the way for the establishment of other missions far in the interior. Thus the genial flame of Christianity carried from the grotto of Manreza to the region of the Great Lakes, and the Mississippi Valley, was rekindled in the Seminary of Quebec, and carried to the farther Northwest.

Even the Canadians in distant Oregon heard of the glad tidings, and they, too, longed for the day when missionaries would visit them, to reanimate their faith, strengthen their good purposes, and reconcile them, and their wives and children, with Holy Mother Church. Their desires finally found expression when, on July 3, 1834, and again, on February 23, 1835, upon the suggestion of Dr. John McLoughlin, they drew up petitions to Mgr. Provencher, in which they represented their sad spiritual condition, and begged that priests might be sent to reside with them on the banks of the Wallamette.* These petitions were strongly indorsed by the officers

* Dr. John McLoughlin, chief factor of the Hudson's Bay Company, in charge

of the Hudson's Bay Company at Fort Vancouver, who urged that Canadian priests should come to establish a mission in their midst, and that one, at least, should be sent immediately. They represented that the Company would furnish them free transportation, either overland or by sea, and provide for all their necessities until they could permanently establish their mission. On their part, the Canadian settlers promised to do all they could for the missionaries, specifying that each family would contribute twenty bushels of grain yearly towards their support.

Mgr. Provencher was touched by the manifestation of such good dispositions, and on June 8, 1835, he sent the Canadians of Oregon a pastoral letter, in which he replied to their petitions that he had no priest at the Red River settlement whom he could send them, but that he was about to make a journey to Canada, and also to Europe, and that he would do all in his power to comply with their wishes, by establishing a mission for them and the numerous Indian tribes beyond the Rocky Mountains. He exhorted them, in the meantime to bring up their children in accordance with the principles of Christian morality, and, as far as possible, to teach them all they knew of religion; to live more in conformity with the faith which they professed, and to give their wives, and the other natives, better example, so that when missionaries came to them they would all be found well disposed to avail themselves of the benefits of their ministry. "I pray," said the pastoral, in its concluding passages, "that God may touch your hearts, and change them. My greatest consolation would be to learn that, as soon as this letter was read to you, you began to give more attention to the great affair of your salvation." A number of

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of the Department of the Columbia, was an Irish-Canadian, and a true friend of his compatriots of French origin. In prompting the Canadians of the Wallamette to petition for missionaries of their faith, he was actuated by the same spirit of Christian charity and of enlightened statesmanship which characterized the Earl of Selkirk in respect to the poor Catholics of the Red River of the North. Such men are true noblemen, and future generations will bless their memories.

catechisms accompanied the pastoral, which was sent to Dr. McLoughlin, to be delivered to the settlers of French Prairie, in the Wallamette valley.

On the following day, Mgr. Provencher wrote to Mgr. Joseph Signaï, then Bishop of Quebec, concerning the proposed mission beyond the Rocky Mountains, or on the Columbia, according to the expression of the time. "There is there," he said, "the commencement of a colony, composed of old Canadian *voyageurs* and their families, who, last summer and this winter, sent me petitions requesting missionaries. . . . . It is a beautiful country . . . . and there is every hope of success in converting the Indians, who live in villages, which gives facility in instructing them, an advantage that is wanting here. That territory is outside of my jurisdiction and, probably, outside of yours—I do not know the terms of the bulls of erection of the bishopric of Quebec. I think, however, that they extend over all of the French possessions of that time." The Bishop of Juliopolis then refers to the arrival in Oregon of two Methodist missionaries, and of the expected arrival of an Anglican chaplain, who had embarked the previous autumn and was about due in the country, he having, at last accounts, rounded Cape Horn. He believed that Providence had prepared the way for an important mission on the Columbia, and that it could not but be successful if priests of ability were sent to found it. From the tenor of Mgr. Provencher's letter, it is evident that he considered the Abbé Alexis Mailloux, then Superior of the College of Sainte-Anne de la Pocatière, and subsequently the Catholic champion who overcame the apostate Chiniquy, as the most suitable person to place at the head of the new mission.

On Mgr. Provencher's return to Canada from Europe, whither he had gone to collect funds, and to confer with the Holy Congregation of the Propagation of the Faith relative to his missions, it was determined by the Bishops of Quebec and of Juliopolis, to send two missionaries to the Columbia at once, and Mgr. Provencher entered into correspondence

with Governor Simpson, of the Hudson's Bay Company, to secure transportation for them. The Governor and Committee in London, and the Council in Hudson's Bay, being less sympathetic than the officers of the Company at Fort Vancouver, objected to the establishment of the mission, on the ground that the sovereignty of the country was in dispute between England and the United States. As a matter of fact, the remonstrances of the Rev. Mr. Beaver, the Anglican chaplain at Fort Vancouver, were the real cause of the Company's refusal to assist the Catholic missionaries in their establishment of a mission in Oregon. In the summer of 1837, however, Governor Simpson intimated to Mgr. Provencher that, if he would establish the mission on the banks of the Cowlitz River, north of the Columbia, instead of in the Wallamette valley, and give assurance that the missionaries would not locate themselves on the south side of the Columbia, he would recommend that a passage be given the priests, with such facilities towards the accomplishment in view as would not involve any great inconvenience or expense to the Company's service. Mgr. Provencher, under date of October 13, 1837, wrote to Governor Simpson, accepting his terms, and requested him to communicate his final decision to Mgr. Signaï. Governor Simpson, in due course of time, notified the Bishop of Quebec that, if the priests were ready to embark at Lachine on April 25, 1838, a passage would be afforded them into the interior by the annual canoe-express, and that, upon their arrival at Fort Vancouver, measures would be taken by the Company's representatives there to facilitate the establishment of the mission, and to carry into effect the objects thereof generally.

In the meantime Mgr. Provencher had written to the Abbé François Norbert Blanchet, curé of the parish of St. Joseph de Soulanges, at The Cedars, requesting his acceptance of the charge of the proposed Columbia mission. In the eyes of the hierarchy of Canada his missionary labors on the rugged coast of New Brunswick, and his pastoral services at The Cedars, together with his sound learning, prudence, piety, and zeal,

seemed to specially qualify him for the arduous and, withal, delicate and responsible duty of establishing the Faith in distant Oregon, then the *ultima thule* in Canadian conceptions of geography.

His designation to so important a charge greatly troubled the Abbé Blanchet; and it was only after several weeks of prayer and reflection that he could open his heart to his superiors upon the subject. "It is surprising," he said in his reply, dated November 19, 1836, "that you could think of me for the Columbia mission, when you have in the dioceses of Quebec and Montreal so many holy priests who are much more capable of answering to the views of your Grace than I am. Alas! I have neither the learning, the virtue, nor the piety necessary for a missionary of the Columbia. After seven years' labor on the missions of the Gulf, and nine years' at The Cedars, six of which were at the head of two thousand communicants, judge me, and see if I am the man whom you seek.

"However, the glory of God is not a matter of indifference to me, any more than is the salvation of souls purchased by the blood of our Saviour; but when I consider the isolation in which the missionaries of the Columbia must find themselves, the dangers and difficulties with which their mission will be surrounded, I cannot but say that they must have a vocation specially divine, with all the graces which accompany it, and that with all this they have, even then, reason to fear that after preaching to others, they may themselves be lost.

"I cannot, then, decide for myself; the consequences are too terrible. It would be folly and presumption to seek this mission, and even to accept it imprudently. Jesus Christ called His apostles, *Sequere me;* He commanded them to go, (*Duodecim misit Jesus præcipiens eis*); the vocation of St. Matthias and of St. Paul was not less divine, *Cecidit sors super Matthiam—Domine, quid me vis facere?*

"This essential, divine vocation for so great an enterprise manifests itself by the voice of superiors. God be blessed,

my fate is in His hands and in theirs. Let Monseigneur of Montreal examine and pronounce; to obey will then be my duty; it will be doing the will of Heaven, it will be walking in the ways of Providence. In descending to the missions of the Gulf, by obedience, I there found happiness and contentment; in ascending to The Cedars, even with reluctance, it would now be a great sacrifice to leave it. When one has obeyed, one has grounds for consolation in one's sorrows—one has the confidence and the hope of being aided and supported by Heaven in all dangers. These are my sentiments and my dispositions.

"Monseigneur of Montreal must decide this important matter; but in order that he may have a thorough knowledge of the case, I shall make a retreat, and state my objections; he will weigh them and determine." Such were the beautiful dispositions of him who was to carry the standard of the Catholic faith to the Pacific Coast.

The Abbé Blanchet's scruples having been happily removed by the decision of his superiors, and final arrangements having been made for his transportation by the canoes of the Hudson's Bay Company, he was, on April 17, 1838, appointed Vicar-General to His Grace, Right Rev. Joseph Signaï, with jurisdiction over that portion of the diocese of Quebec comprised between the Rocky Mountains on the east, the Pacific Ocean on the west, the Russian possessions (Alaska) on the north, and the territory of the United States (California) on the south.* A letter of instructions was at the same time

* Since reading this Paper before the Society, I have become convinced that the placing of the southern boundary of the mission on the California line is erroneous, or, at least, too broad in statement. The precise language of the Letter of Instructions is as follows: "The territory which is particularly assigned to them, is that which is comprised between the Rocky Mountains on the east, the Pacific Ocean on the west, the Russian possessions on the north, and the territory of the United States on the south. It is only within the extent of that territory that they will establish missions, and they are particularly recommended not to form any establishment on the territory, the possession whereof is contested by the United States." Thus, it will be seen, the Bishop of Quebec did not undertake to determine the limits of the British possessions, but left that to be regu-

given him for his guidance. The Abbé Modeste Demers, a young priest who had been ordained the previous year, and who had been sent to the mission of the Red River of the North, was to be appointed as his associate by Mgr. Provencher, to whose Vicariate-Apostolic the Columbia country had been annexed, by an Indult of the Holy See, dated February 28, 1836.

The interesting history of the missionaries' voyage from Lachine, Canada, to Fort Vancouver, Washington Territory, through the widest part of the continent, performed in canoes and on horseback during a period of more than six months; of the actual foundation of the Oregon Mission, proper, by the Abbé Blanchet in 1838, and of the establishment of the Flat-Head Mission in the Rocky Mountains by Father De Smet two years later, do not enter into the plan of this paper, but are the subjects of separate chapters in continuation of the one now presented. However, I cannot forbear suggesting what follows:

Passing over a period of forty-three years, let us assist at a solemn ceremony at the cathedral of the archiepiscopal city of Portland, Oregon. It is in the year 1881. The Abbé Blanchet, now a venerable man of eighty-six years of age, and the Metropolitan of that immense ecclesiastical province, with tottering steps ascends the altar to read his farewell pastoral, and to introduce his successor. The scene is impressive beyond description. Strong men bow their heads to conceal their tears, women and children sob aloud throughout the vast congregation! Listen to the words of the Patriarch of the West: "After sixty-two years of the priesthood; after forty-three years of toilsome labor on this coast; after an episcopate of thirty-six years; after thirty-five years spent at the head of this Episcopal Province, we may say with the Apostle St. Paul, 'The time of my dissolution is at hand. I have finished

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lated by the civil powers. The missionaries, however, established missions in Oregon, for the reason that no American Bishop exercised actual jurisdiction over that territory.—E. M.

my course'; and with Holy Simeon, 'Let, therefore, the Lord dismiss His servant in peace, for truly my eyes have seen the wonderful works of His salvation.' We came to this country, accompanied by the late Modeste Demers, the first Bishop of Vancouver's Island, in 1838, to preach the true Gospel for the first time; and where then we saw nothing but 'darkness and the shadow of death,' we have now flourishing dioceses and vicariates, prosperous missions, a zealous clergy, fervent communities, and a Catholic people of whom we expect great works and noble deeds."

And again:

"At the age of eighty-six years, we feel that 'we are growing old like a garment,' and that 'our generation being at an end' our time has at last arrived to retire into a place of rest, and of solitude, in order 'to recount to God all our years in the bitterness of our soul.' Farewell then, beloved and reverend brethren of the priesthood, who have been so often our consolation. Farewell, beloved daughters, Christian virgins, spouses of Jesus Christ, who have so often edified and rejoiced us with the perfume of your virtues. Farewell, beloved children of the laity, who have been so long the object of our concern, and of our prayerful solicitude. Farewell, young men, in whom we behold with pleasure the future of the Catholic Church in this country. Farewell, little children, the beloved of Jesus Christ, and the cherished of our heart. We part now, but we have the firm hope of seeing you forever in heaven. Forget not your old and loving spiritual father; forgive him his mistakes and shortcomings; pray for him, that his sins may be forgiven and forgotten when he will be called on to give an account of his stewardship."

In this touching address, so full of paternal solicitude and Christian meekness, we find again the noble dispositions which characterized the servant of God, when, half a century before, he assumed the heroic task of planting the faith in the valley of the Columbia.

Passing over two years more, we are called upon to witness

a still more solemn and impressive ceremony than the first. The cathedral is draped in the habiliments of mourning. A young prelate ascends the altar-steps with a firm foot, but with sincere grief depicted on his visage. It is the successor of the apostles, Modeste Demers and François Norbert Blanchet. Pointing to the inanimate clay before him, he says: . . . . "Do you realize it, beloved brethren? He is the apostle of this coast, the foundation of this mission, the corner-stone of this church; the seed that was sown here and grew into a large, lofty tree, was sown by his hand; to him, under God, we owe the flourishing condition of Christianity in this country; and he is dead! . . . . Do you know, beloved brethren, that a time will come when the name of Archbishop Blanchet will be coupled with those of Las Casas, the first missionary of Central America, of Marquette and Brebeuf, the pioneers of the Cross in Canada and the States of the Atlantic?

"Why? Because he was the first missionary, the apostle of Oregon; he is to Oregon what St. Boniface was to Germany, what St. Augustine was to England, what St. Patrick was to Ireland! And believe me, our children will envy us the blessing of having seen him, of having conversed with him, of having listened to his voice."

It has been my privilege to have seen him, to have conversed with him, to have knelt at his feet and received his apostolic blessing. If this blessing can be transmitted, I now cheerfully and reverently share it with the United States Catholic Historical Society.

BRIEF SKETCH OF THE SEMINARY OF ST. CHARLES BORROMEO,

DIOCESE OF PHILADELPHIA.

THE year 1838 found the Diocese of Philadelphia (at that time including the whole of Pennsylvania and Delaware, and the western portion of New Jersey) with 63 churches, 8 mission stations, 44 priests, 1 female academy, and 7 charitable institutions. The Rt. Rev. Francis Patrick Kenrick, D.D., then Bishop of Philadelphia, saw that the growth of Catholicity in this region demanded an increase in the number of priests; and with all the difficulties and troubles that at this time disturbed his diocese, he nevertheless took the necessary steps to provide for this want. Although the Theological Seminary was not formally opened until 1838, the Bishop was in the habit of making some provision for the education of the few young men who manifested a vocation for the priesthood. It has been said that this was also done by Bishops Egan and Conwell, and that some young men were domiciled at the Episcopal residence attached to St. Mary's Church. This seems improbable, as will be seen by the following extract from a letter of Mr. Marc Antoine Frenaye, a gentleman who was in a position to know whereof he speaks, and to whom the Seminary of St. Charles Borromeo, St. John's Church, and the Catholics of Philadelphia in general, are under lasting obligations:

PHILADELPHIA, *September* 19, 1871.

MR. MARC F. VALLETTE:

Dear Sir:—Yesterday you took me by surprise. I had not thought of the history of the Seminary for a long time, and I could not answer your questions satisfactorily; but since then I have been thinking the matter over, and have brushed up my memory on the subject, and I can now answer you.

It is not true that Mr. William Keating bought the ground on which the Seminary now stands (Eighteenth and Race Streets). Neither is it true that Bishop Egan and Bishop Conwell had begun to collect a few young men as a nucleus for a contemplated Seminary. Both were deprived by the Trustees of St. Mary's from benefits derived from attending to the congregation. They both resided, one after the other, in the Presbytery of St. Joseph's Church, which, for the time being, had been abandoned by the Jesuits. They were supposed to be supported by the charity of a few friends. How then could they maintain "a few young men" under their roof? There were then in Philadelphia two priests at St. Mary's and one at Holy Trinity, besides the Augustinians. Bishop Egan soon died of grief, and Bishop Conwell at an advanced age, said to be one hundred years, subsequently died in a state of dotage and entirely blind. Thus matters stood when Bishop Kenrick . . . . . came to Philadelphia as Administrator of the Diocese. The Trustees of St. Mary's refused to acknowledge him, on the absurd plea that he had not been recommended by them. They maintained that in Europe the Bishops are recommended by the reigning sovereigns, and that, as the government in this country did not claim this right, it belonged to them.

Bishop Kenrick at last succeeded, by his suavity of manners and by his great tact, in obtaining a salary from them, and being allowed to live in the house now occupied by Father Strobel.* *Here* it was that he began the nucleus of the future Seminary, and he made it known that he intended to purchase a suitable locality for that purpose. Shortly after, a very respectable Catholic of Philadelphia, Mr. Michael McCloskey, called my attention to the northeast corner of Eighteenth and Race Streets, where an outside wall and one partition wall of a new building were already standing; and he told me that the owner, for want of means to finish it, would be obliged to dispose of it. I mentioned this to Bishop Kenrick, and he went to see the locality. He immediately authorized me to purchase the property.

Mr. Michael McCloskey having generously offered to superintend the mechanics, and see that they did not idle away their time while at work, I made the purchase for half cash and half credit. The cash I procured immediately, with the assistance of Mr. Alexander Lopez. The title-deeds were without delay put into the hands of Mr. Keating, who, as a lawyer, was to examine them and make out

* St. Mary's parochial house.

a new one in the Bishop's name. Hence, Bishop Kenrick must be considered the purchaser of the property, and not Mr. Keating. The latter, however, generously declined to receive any compensation for his services.

I was immediately appointed treasurer by the Bishop, and authorized to receive subscriptions for the Seminary, and to pay the mechanics through our friend, Mr. Michael McCloskey. During all this time there was not one among the secular priests in Philadelphia that the Bishop could appoint as Professor in the Seminary. By the time it was ready for occupation, however, the Very Rev. Dr. Michael O'Connor (afterward Bishop of Pittsburgh) arrived in Philadelphia from Ireland, and took charge of the Seminary. There is no doubt that he had been written for by Bishop Kenrick. Besides being an eminent clergyman, Dr. O'Connor was a very good financier, and immediately suggested the idea of collecting subscriptions in the manner adopted by the Society for the Propagation of the Faith in France, which method has ever since been successfully followed in Philadelphia.

Besides this, the assistance of the Society for the Propagation of the Faith was solicited, and it was granted for a few years. Here it is my duty as Treasurer to deny that any aid was ever received from Switzerland. During that time the Leopoldine Association, established in Germany, sent Bishop Kenrick $5,000; but having stipulated that it was to be used for German purposes, Bishop Kenrick, unwilling to be their clerk, returned the money. This he told me himself.

Very sincerely your friend,

M. A. Frenaye.

In 1838 an Act was passed by the Legislature of Pennsylvania incorporating the "Seminary of St. Charles Borromeo." The incorporators were John Keating, John Diamond, Joseph Dugan, Michael McGrath, and Marc Antoine Frenaye, who were constituted the first lay trustees, and formed *five* of the *nine* required by law. The other four consisted of Rt. Rev. Francis Patrick Kenrick, the President of the Seminary, the Professor of Theology, and the Professor of Sacred Scriptures. On September 2, 1838, Bishop Kenrick issued his first Pastoral Address in behalf of this institution. On January 22, 1839, the new building was completed, and Very Rev. Michael O'Connor, D.D., opened the Seminary with eighteen

students. The number of priests ordained in Philadelphia, from November, 1832, to November, 1839, was eighteen.

On March 16, 1840, the "Auxiliary Society of St. Charles Borromeo," founded in 1838 by Dr. O'Connor, was reorganized, and up to November 10th of the same year the Society had collected $3,966.76. This Society is still in successful operation. The number of students had now increased to twenty-five, five of whom were ordained during the latter half of the year.

In 1841 it was found necessary, in order to meet the wants of the faithful in Pittsburgh and vicinity, who were too far removed from their Bishop to communicate with him with as great facility as can be done nowadays, that a priest vested with the powers of Vicar-General be located in their vicinity. Bishop Kenrick recognized this necessity, and appointed Very Rev. Dr. O'Connor pastor of St. Paul's Church, Pittsburgh. He also invested him with the powers of Vicar-General. Two years later, Pittsburgh was erected into an Episcopal See and Dr. O'Connor became its first Bishop.

On the withdrawal of Dr. O'Connor from the Seminary, it was placed under the charge of the Lazarist Fathers, with Very Rev. Mariano Maller, C.M., as President. He was succeeded in 1847 by Very Rev. John B. Tornatore, C.M. The Seminary at this time contained twenty-five students—ten in Theology and fifteen in Philosophy.

In 1848 the Rev. Thaddeus Amat, C.M. (afterward Bishop of Monterey and Los Angeles, California), became President. The number of students was twenty-five, and the total amount of subscriptions for the support of the Seminary was $4,043.26.

In 1850 the Seminary was enlarged and improved according to plans proposed by Joseph D. Koecher, architect. In 1851 the number of students had increased to forty-one. Six priests were ordained during the year, and $3,941.26 was contributed for its support.

In 1853 the Lazarist Fathers, having been called to another field of duty, the Rev. William O'Hara, D.D., now Bishop of

Scranton, Penn., became President, and held that position until 1862, when he was succeeded by the Very Rev. Maurice A. Walsh, who was in turn succeeded in 1865 by the Very Rev. James O'Connor, D.D., brother of the first President of the Seminary, and now (1886) Bishop of Omaha.

In 1859 the Rt. Rev. John N. Neumann, D.D., C.SS.R., of holy memory, opened a Preparatory Seminary at Glen Riddle, Delaware County, and placed it under the direction of the Rev. Jeremiah F. Shanahan, since Bishop of Harrisburg. After the opening of the magnificent new Seminary at Overbrook all the departments passed under the same roof and under the same Rector.

As the number of students increased with the growth of the Diocese, it became evident that the building so long occupied as a Seminary could no longer afford the accommodations and comforts demanded by the condition of young men engaged in hard study. Since the erection of the old Seminary, the city of Philadelphia had extended its limits far beyond Eighteenth and Race Streets, and, instead of finding itself on the outskirts of the city, it was almost in the centre. Close confinement, the want of sufficient grounds for recreation, together with other drawbacks, induced the Rt. Rev. James F. Wood, D.D., to look around for a suitable place on which to erect a new Seminary. Bishop Kenrick had entertained this idea long before, and was at one time on the point of purchasing the well-known Bolmar School property at West Chester, now the Mother House of the Sisters of the Immaculate Heart of Mary. Good Bishop Neumann also had his eye on that property, and failing to secure it, relieved the large Seminary, as has been shown, by purchasing the property at Glen Riddle for the Preparatorians, and, perhaps, with a view of eventually building his new Seminary there. In 1866 Bishop Wood secured the property known as the Remington Farm, near Overbrook, a station on the Pennsylvania Railroad, about four miles from Philadelphia. The corner-stone was laid with imposing ceremonies on April 4,

1866, on which occasion the first President of the Seminary, the Rev. Michael O'Connor, who had since laid down the crozier for the simple habit of the Jesuit, preached a sermon in which he reviewed its early history, its struggles for existence, and its final triumph. As this is unquestionably the finest Seminary in the United States, a description may not be inappropriate here.

The general ground plan is that of a square, *sans* one of its sides. The order of architecture is Italian. It consists of a centre building 58 feet 8 inches by 99 feet 1 inch, three stories high, and is surmounted by a dome 180 feet above the ground. Connected with it by two wings, two stories high, running at right angles to it, and 29 feet 6 inches by 122 feet 5 inches respectively, are two pavilions, three stories high, and 41 feet 6 inches by 64 feet 7 inches in dimensions, making an entire front of nearly 400 feet. This range of buildings forms the front of the edifice, which looks toward the east, the pavilions forming the northeast and southwest corners. The centre of the building is devoted to the library, the reception-room for visitors, and other minor purposes; the pavilions to the school-rooms. Directly in the rear of the latter, standing at right angles, and connected with them by intervening structures of 115 feet by 29 feet 6 inches in each, are two similar pavilions, 43 feet 6 inches by 73 feet 9 inches. As the front of the building looks east, that is, toward the city, of course the sides of the structure look north and south, the rear pavilions standing on the southwest and northwest corners. The first story of the "intervening structures" connecting the northeast and northwest pavilions is used as a dining-room; the other story (for all the connecting buildings are two stories high) for students' rooms. The similar structure on the south side, connecting the southeast and southwest pavilions, is devoted entirely to students' rooms, or dormitories. Immediately in the rear of the northwest pavilion are the quarters of the matron and her attachés, the laundry, store-rooms, etc. Midway in the space between the north and south wings, and

immediately in the rear of the centre building, is the chapel, 103 feet by 45 feet 6 inches. The main altar is of marble. The apse on the rear is circular and lighted from above. The walls of the chapel are prepared for frescoes. The space thus allotted is about 16 feet wide by 24 feet high, visible from the body of the chapel. These comprise all the buildings. Everything used in construction is of the most substantial and durable character, so that the Seminary, as it crowns the gently rising mound upon which it is reared, will remain there despite time and the elements for generations yet to come. The architects are Messrs. Samuel T. Sloan and Addison Hutton.

It might be well to add that the library contains over 15,000 volumes, many of which are very valuable. As early as 1833 the Very Rev. Dr. Cullen, Rector of the Irish College at Rome, presented the Bishop of Philadelphia with a nucleus for his library. Contributions were also sent by the Propaganda, by the Bishop of Strasbourg, by the Rev. John Hughes, afterward Archbishop of New York, and by the Rev. Edward Barron, D.D., afterward Bishop of Savannah, and by the Seminary's great friend and benefactor, Marc Antoine Frenaye.

MARC F. VALLETTE.

ACCOUNT OF THE VOYAGE OF THE URSULINES TO NEW ORLEANS IN 1727.

[Translated by JOHN GILMARY SHEA from the edition of the original manuscript printed in Shea's Cramoisy Series, 1859.]

ON the 12th of January, 1727, all the religious destined to found the monastery in Louisiana, assembled in the Infirmary of the Nuns at Hennebon to acknowledge as first Superior, Mother Mary Tranchepain of St. Augustine, who had been confirmed in two letters of Mgr. the Bishop of Quebec—one to Rev. Father Baubois, the other to that Mother. All the professed nuns, one novice and two seculars, came to make their submission to her according to their rank in profession, as follows:

Sister Margaret Judde of St. John the Evangelist, professed nun from the Rouen community.

Sister Marianne Boulanger of St. Angelica, from Rouen.

Sister Magdalen de Mahieu of St. Francis Xavier, professed of the Havre community.

Sister Renée Guiquel of St. Mary, professed from Vannes.

Sister Margaret de Salaon of St. Teresa, from Ploërmel.

Sister Cecilia Cavalier of St. Joseph, professed from the Elboeuf community.

Sister Marianne Dain of St. Martha, professed from the Hennebon community.

Sister Mary Hachard of St. Stanislaus, novice.

Sister Claudia Massy, secular, choir.

Sister Anne, secular, lay sister.

All the above-named religious came from France and founded the Ursuline Monastery at New Orleans, August 7, 1727. They were all professed members of the Paris congregation, except Sister St. Mary, who belonged to that of Bor-

deaux, but who joined the others under condition of taking the fourth vow, and conforming in all respects to the Paris rule.

They arrived at New Orleans in company with Fathers Tartarin and Doutreleau, most worthy missionaries of the Society of Jesus, after a painful voyage of five months, and they would infallibly have perished but for the protection of the Blessed Virgin and St. Francis Xavier, whom they invoked in all dangers. They came under the authorization of Mgr. John de la Croix de Saint Vallier, Bishop of Quebec, who administered the diocese. The gentlemen of the "Compagnie des Indes" were the founders, by the contract which they made with Rev. Father Baubois, Vicar-General of Mgr. the Bishop of Quebec, and Superior-General of the Louisiana missions. This Reverend Jesuit Father, animated with zeal for the glory of God and the salvation of souls, came from New Orleans to France to obtain an establishment of his order and of the Ursuline Nuns for the education of youth. God blessed his good intentions by enabling him to succeed completely in his undertaking, notwithstanding a host of crosses and oppositions which he had to suffer from the persons most necessary to his work. But after a year's exertion by the Reverend Father and the Nuns, after a thousand impediments raised by the Lord Bishops, who, having first approved the project, subsequently raised many difficulties, when it came to giving *obediences* to the Religious of their dioceses. On one occasion they were obliged to appeal to his Eminence Cardinal Fleury, Minister of State.

The "Compagnie des Indes" esteeming that the most solid basis of the colony of Louisiana is what tends to advance the glory of God and the edification of the people, such as the establishment of the Reverend Capuchin and Jesuit Fathers, whose zeal and charity assure spiritual succor to the people, and inspire great hope of converting the Indians, and wishing also by a new and pious establishment to relieve the sick poor and at the same time provide for the education of youth, welcomed and accepted the Ursuline Nuns.

The Company agrees to support six Religious, including the Superior; to pay their passage and that of four servants to attend them on the voyage; and moreover to pay the passage of those who, for any reason, might desire to return to France. It was agreed that one of the Religious should be Treasurer (Econome) of the Hospital, that she should have charge of all its temporal interests, and should present her accounts to the officers monthly; that two others should be constantly in attendance on the sick; that there should be one for the poor-school, and another to act as assistant, to replace the others in case of sickness, and relieve them when overtasked. When the Religious can do so conveniently, they shall, if they deem it proper, take young ladies as boarders, but no one of the Sisters appointed to the care of the sick is to be taken from that duty and assigned to the care and education of the boarders.

On the 9th of August, 1727, the holy Sacrifice of the Mass was offered for the first time in a hall of the house where we were staying till the new monastery was built. They deferred placing the Blessed Sacrament there till October 5th in the same year, when the little tabernacle was prepared; and on that day the Rev. Father Baubois, our most worthy Superior, assigned to the care of the whole community by Mgr. the Bishop of Quebec, and acknowledged with the ordinary ceremonies, left us this precious deposit. He also confirmed Sister Mary Tranchepain of St. Augustine, as Superior.

RELATION OF THE VOYAGE OF THE FOUNDRESSES OF NEW ORLEANS, WRITTEN TO THE URSULINES OF FRANCE, BY THE FIRST SUPERIOR, MOTHER SAINT AUGUSTINE.

After having spent some time with the good Ursulines of ——, we embarked February 22, 1727; but as the wind shifted, it was decided not to set sail till next day. This gave us time to arrange ourselves in our little apartment. This was a place that they had enclosed for us between decks; we

found ourselves somewhat cramped, but we had it all to ourselves, which gave us much pleasure.

We set sail, February 23d, at two o'clock in the afternoon; the weather was beautiful, and we went on deck to enjoy the air; but half a league from L'Orient we struck a rock; the shock was severe and the alarm general. At the same time the sails were furled. This being perceived from the harbor of L'Orient, they came to our assistance, and exerted themselves so vigorously that we were delivered from this first fright, and enabled to keep on our way. Then each one began to pay tribute to the sea. None of us escaped, and the least sick were Sisters Boulanger and Hachard, who got off with a slight nausea.

Meanwhile the winds changed and became dead against us. The vessel was constantly tossing, and gave lurches that sent us over each other. Scarcely was the soup on the table when a pitch would upset it. These little accidents and others made us laugh in spite of the seasickness which is a violent disease, and brings one almost to extremity: but when it is known, no one takes alarm, for people do not die of it. I was the one who suffered most: but that did not shake my vocation: our Lord infuses something indescribable into all we do for Him, that sweetens pain itself: my Sisters experienced this even more than I did, because they deserved it more. It was thus my consolation to see that in spite of discomfort, sickness caused by our long voyage, in spite of encounters with pirates, not one repented the sacrifice which she had made to God of her whole being, or was troubled at the dangers we ran. It was on one of these perilous occasions that we made a vow to the Blessed Virgin and to Saint Francis Xavier, in order to merit their protection.

Meanwhile our vessel made scarcely any progress, and in a fortnight we sailed no further than we ought to have done in three days. Our provisions were running short, water especially: and we were limited like the crew to a pint a day, and very wretched water at that. Our captain was forced to put

in at the Island of Madeira, three hundred leagues from Lorient. As soon as the chief city on that island discerned us, a boat was sent to know what we wished. They were satisfied and returned. Then the captain fired seven cannon to salute the town, which answered in the same style. When those who came to see us, reported that there was a Religious Community on board and some Jesuit missionaries, as those Fathers have a famous college in that city, they were not long in paying us a visit, before our Reverend Fathers had time to anticipate them. Nothing could be more gracious than these Fathers were: only one among them spoke French, but he said a thousand courteous things to us in the name of all. They begged us to land and take up our abode with them, but we thanked them. Our two Fathers went there the next day to dine, and were received with all possible hospitality and magnificence. We shared in their generosity, for they themselves brought us large baskets full of all kinds of refreshments. During the three days we spent in the harbor, these generous Fathers paid us several visits, and every day they seemed to find new pleasure in praising the zeal which had induced us to undertake such a long voyage. The greatest regret, he said, that they felt, was their inability to render us greater service, treating what they did as nothing compared to their good-will. These Fathers wear large spectacles on the nose, in the Portuguese style, and I noticed one who took his off in order to read something, which made us laugh. Otherwise, their manner is nearly that of our French Fathers, except that they wear their hair short.

We also received a visit from all the pupils of the Jesuits: they carry a rosary in their hands, which gives them a good appearance; but for all that, we are told that they are not the more devout. The most notable gentleman of the island paid us a visit: but we did not see any ladies; in this country they are not visible and are seen only behind gratings. They never go out except to mass, and all together, so that they form a kind of procession. They walk enveloped in great veils, in silence or saying their beads.

There are two communities on this island. The principal one is of the order of St. Clare, and the Abbess is a Portuguese princess. As they have greater freedom than secular women, their manners are consequently more easy. They soon received intelligence of our arrival, for the Abbess wrote me in a most polite and flattering manner to invite me and all my religious to her convent. Her style is very friendly, and she lavished praises on us. I replied as well as I could, and she received my letter with all marks of esteem and friendship that I could have desired from one of my own equals. The next day a young woman from on board, going to visit her in my name, was loaded with attentions and presents. They repeated to her their pressing invitation to induce us to visit their convent; but not thinking that we ought to do so, and the crew having laid in the necessary supplies, we thanked the city by firing a cannon, and made for the high sea to continue our voyage. The wind was favorable only two days; then it changed, and we were a long time making 200 leagues, at the end of which we descried a pirate. We immediately made the ordinary preparations for defense; each one armed himself, and the cannons were loaded. It was determined to shut us up in the safest part between decks during the action. Women bade farewell to their husbands. Mlle. La Chaise, who wished to join us, wept bitterly for fear of losing her brother, who is one of the officers of our vessel. As for us, thanks be to our Lord, not one of us showed any weakness. After all, the pirate, seeing himself not strong enough, stood off, and left us at liberty: a sad liberty for nuns to be on a vessel where it is impossible to have a moment to yourself. However, we performed our spiritual exercises, but amid the dissipation that prevails among people who think only of amusing themselves to pass the time, and this constituted our greatest pain.

At last we reached the tropic. It was Good Friday, and the holiness of the day having prevented the baptismal ceremony of which you have doubtless heard, it was deferred till Satur-

day afternoon. I will not give you the details of this ceremony, which is merely a diversion for the sailors, the more so as you cannot obtain exemption except by money, and as we numbered more than twenty, including servants, those of the Fathers as well as ours, we had a nice little sum to pay. Those who were unwilling to give anything had several buckets of water poured over them; but the great heat may have made the bath agreeable.

Some days later we had a second alarm, by meeting a vessel which followed us closely. We put ourselves on the defensive, and when the vessels came near each other, we were shut up in the place assigned to us. As our vessel was about to fire, the enemy sheered off a little, which gave us time to get supper. As the enemy was seen approaching from time to time, a strict watch was kept all night: we went to sleep, expecting all the while that they would come to rouse us. The next day the enemy bore away, the sea continuing to excite alarm, and so furious at times, that we expected to be swallowed up. But we suffered most from the length of the voyage, sighing more and more for that land so long and so ardently desired, which made us redouble our prayers to obtain more favorable weather. Our Lord sometimes granted us several hours of favorable wind, and by the assistance of this succor we reached Bay Saint Louis, where we were to anchor. As there was no religious house and no person of our acquaintance at that place, we intended to land only to take a stroll, and to oversee the necessary clothes-washing. But the very evening of the day we anchored, the Directors of the Company asked leave to pay us a visit, and declared that they wished us to lodge with them as long as the vessel remained in the roadstead. We could not resist such pressing offers and promised to go there the next day. These two gentlemen are perfect models of politeness and merit. They gave us one magnificent entertainment, and during the fortnight we spent with them, we ate in private: that is to say, with our Reverend Fathers only, and we were lavishly regaled.

Two days after our arrival the Governor came to pay us a visit. He is a Parisian gentleman, somewhat in years, but enjoying good health, and of very courteous address. He twice gave us dinner with French magnificence, and we had complete liberty to perform our spiritual exercises. This gentleman manifested a great desire to have an establishment of Ursulines in this country. The Directors of the Company have the same desire in order to educate the young creole girls who show much aptness. We must hope that we shall have a house of our order in this country. I say this, incidentally, in order to inflame some with zeal for the salvation of souls. What happiness to burn with so noble a fire! The lack of religion here ought to excite zeal: the most devout are those whose lives are not scandalous. The day we dined at the Governor's he wished us to visit the fort, situated on the sea, and which, according to connoisseurs, is something rare in its way. We found two or three garrisons drawn up to receive us under arms, the drums beating to do us greater honor. Some refreshments were served to us.

At last we embarked on the 19th, loaded with courtesies and presents: moreover, they offered us various refreshments, to alleviate the rest of our voyage, which was 500 leagues more.

The wind, at first favorable, became contrary, and calms greatly retarded our progress. We encountered two hostile ships, but we escaped from them by making ready to engage. Notwithstanding this misadventure, we hoped to reach port by the feast of Corpus Christi, but our Lord reserved one more trial for us to finish with, for the head winds, together with the currents, drove us for all we could do on White Island, at the very moment when we were impatiently expecting the pleasure of beholding the first land in Mississippi. We felt great joy on approaching that land, but alas! how short was our joy! and how dearly purchased. At the moment when we least expected, when enjoying ourselves on deck, the vessel suddenly struck so violently and repeatedly, that we thought ourselves lost beyond all hope.

The captain and crew lowered the sails, and used many manœuvres to extricate the vessel from its danger, but all was useless, and by means of the lead we found that the ship was five feet deep in the sand. The captain resolved to unload her. They began by the cannon, which were fastened to two pieces of wood so that they could not sink and they were committed to the sea. Then the ballast, composed of stones, lead, and iron, was removed. As all this did not lighten the vessel sufficiently, they decided to throw overboard the boxes, which were very numerous. Ours came first, so we had to make the first sacrifice. We did not take long to deliberate, and cheerfully consented to see ourselves deprived of everything in order to practice stricter poverty. We had been assured that being so near land, we need feel no fears for our lives; but we were to leave the ship only when it came to the worst, as the island is inhabited only by very cruel Indians. At last, at the very moment when we expected to see our boxes go over, the captain changed his mind, and threw overboard the sugar, which formed a large part of the cargo. Our Reverend Fathers and we lost a cask of 300 pounds which the Directors of the Company had given us.

For all that the ship remained too heavy and they again talked of our boxes, but by the permission of God, and the protection of the Blessed Virgin, whom we invoked during all this time, every time they came to seize our trunks, the captain changed his mind, and made them take something else. Sixty barrels of brandy and a large quantity of salmon were then thrown over, after which renewed efforts were made to get the ship off. They succeeded at last, which filled us with great joy. This peril lasted twenty-four hours, and few persons retired to sleep that night.

A few hours afterward we resumed our route, but we had not gone a quarter of a league before the vessel struck again with such violent and repeated shocks, that we had no hope left except in God's almighty power. Even the captain was quite astonished to see the ship hold together so long: and he

declared that nine out of ten would have gone to pieces. The crew were all in consternation. As for myself, I avow that I never saw death so near, and although I was always hoping in the succor of the Blessed Virgin, the alarm depicted on every countenance led me to believe that our last hour had come. What gave me surest consolation was the magnanimity of my Sisters, who constantly maintained themselves in a spirit of sacrifice, with surprising peace and calm. But our Lord was satisfied this time with our good-will, and gave His blessing to the labors of the captain, and the efforts of the sailors and passengers, who did not spare themselves on these occasions. Rev. Father Tartarin was conspicuous. We were extricated from peril this time also, and the captain had the "Te Deum" chanted in thanksgiving.

After this last danger, the boat always went ahead, and an officer had the lead in hand, till we got into deep water. Then we ran out of water. The heat was excessive: we suffered greatly from thirst, and this made us exchange our wine for water, but we could get it only bottle for bottle: and we were fortunate to get it at that price. This lasted nearly two weeks, for the winds and currents were almost constantly adverse; so that we had to anchor several times a day. At last we came in sight of a land unknown to us, and which we supposed to be inhabited by savages, on account of the great fires blazing there. However, we sent a boat ashore for water.

Some hours after the boat left us, the wind became favorable, and the captain not wishing to lose the chance of making headway, fired a gun to warn the officer to return, and at the same time weighed anchor; but the officer taking the report of the cannon for thunder, kept on toward land, leaving us in great alarm, for the sea was furious; however, he came off again next day. This island is called St. Rose. We remained there three or four days awaiting a favorable wind.

Having set sail we continued our route, and after a few days we descried Isle Dauphine, and at the same time a brigantine coming out to us. This sight filled us with joy, hoping

to hear some news of our New Orleans. Our hope was not vain, and we had the pleasure of seeing the brigantine reach our side, the captain proving to be one of ours. He asked to pay his respects to us, and it was from him that we first received the intelligence from Rev. Father Baubois, who was impatiently awaiting us, that our residence was all ready to receive us, and that they had begun to build our monastery. I avow that it was the first exterior joy that I had tasted since we left France, and it was so deeply felt that it made me, as well as our Sisters, forget all our past sufferings and hardships. We kept on, attended by the brigantine, toward Isle Dauphine, where we lay to, in order to obtain water, fearing the calms which are frequent in these parts.

We had scarcely anchored when a favorable breeze sprang up; we kept on to Balize, which we reached July 23, 1727, five months, day for day, from our departure. Balize is a port at the mouth of the Mississippi. Mr. Duverger, who was in command there for the Company, at once came to see us, and offered us his house till we could obtain conveyances to transport us to New Orleans. We accepted the offer so politely made. We took a long boat with part of our baggage, accompanied by Mr. Duverger. The weather was very bad, the boat overloaded, the sailors tipsy, and we found ourselves once more in imminent peril, from which we should not have been extricated if Mr. Duverger had not put in at Cane Island, near Balize. We had some difficulty in making land on account of a contrary wind, and we ran the risk of passing the night there among the men employed in building a fort under Mr. Duverger's direction. But that gentleman sent for periaguas, and we had to separate into two parties. We reached his house, and he treated us as well as he could. Mr. Duverger is very generous, and although he is young and unmarried, he leads a very correct and very secluded life, incessantly devoted to the duties confided to him. We remained at his house till the 29th. Father Tartarin had gone on some days before to inform Rev. Father Baubois of our arrival. It

was an agreeable surprise, for our long voyage had alarmed the whole country, and we were supposed to be lost. The Rev. Father Baubois lost no time in sending for us, and being unable to come in person on account of sickness, he assigned that duty to Mr. Massy, the brother of our postulant. This gentleman handed me two letters—one from Mr. Perrier, commandant of Louisiana, and Knight of St. Louis, and the other from Mr. La Chaise, director-general. All manifested a great impatience to see us, and as the long boat was too small to hold all our party we had to separate. I took the periagua with our five youngest Sisters, accompanied by Rev. Father Doutreleau, Brother Crucy, and a gentleman. Our other Sisters took the long boat with Mr. Massy, our two followers, and two servants of the Reverend Fathers. This little passage, which was only thirty leagues, was attended by incredible annoyance. As the long boat moved too slowly we went on. We set out on St. Ignatius' day, but we had to lie to every night, and one hour before sunset, in order to have time to put up our mosquito nets, because you are attacked by insects whose sting causes almost insupportable pain. We slept twice amid mud and water that fairly soaked us, and our mattresses were almost always floating in the water. All this tries one at the time, but we are amply rewarded afterward by the pleasure we feel in each one's relating her little adventures, and that we are utterly surprised at the strength and courage which God gives on such occasions: a clear proof that He never fails us, and that He does not permit us to be tempted above our strength, always bestowing graces in proportion to the trials He sends us.

The ardent desire we felt to reach our destination made us endure our pains with great joy. When we came within eight or ten leagues of New Orleans we began to see houses. Then there was a competition where we should stop to enable them to entertain us, and we were received everywhere with a joy beyond all expression. Boarding scholars were promised us from all sides, and some wished to confide the girls to us

at once. We thus spent several days at various plantations. At last Rev. Father Tartarin, who had gone ahead, returned to inform us that Rev. Father Baubois was expecting us. We accordingly set out at three o'clock in the morning, and arrived on the 6th of August at five o'clock. Our Sisters did not arrive till the next day.

It would be too prolix and even useless to endeavor to express the varied sentiments of my heart on beholding a land for which I had sighed so many years. You have too much zeal, my Reverend Mother, to doubt the excess of my consolation on setting foot on land. We found few people, on account of the hour; and we made our way to Rev. Father Baubois' house, where we soon met him, coming to us leaning on a cane, on account of his extreme feebleness. He looked pale and reduced, but his face was soon lighted up with the joy he felt at seeing us. He made us take a little rest, and had an excellent breakfast served, which was often interrupted by his friends, many of whom came to pay us their respects. About ten or eleven o'clock the Rev. Father took us to our abode. It is a house that the Company has hired, while waiting for the completion of our monastery. It is directly at one end of the town, and the hospital at the other. We cannot, therefore, assume the direction of it till our monastery is finished. The settlers at New Orleans keep watch that we lack nothing; there is a rivalry who shall send us most. This generosity puts us under obligation to them almost all. Among our most devoted friends are the Commandant and his wife, who are persons full of merit, and very agreeable company. This gentleman has acquired the respect of the whole country, which he traversed some months ago, and he has succeeded in appeasing the troubles which prevailed in the city. We also receive much politeness and courtesy from Mr. La Chaise, director-general of the Company; he has refused us nothing that we have asked so far. In a word, everything leads us to hope that our establishment will redound to the greater glory of God; and that in time it will effect great good for the sal-

vation of souls, which is our chief aim. For this we need prayers. I solicit them from you, my Reverend Mother, and hope that your zeal will obtain prayers for us from all the communities of the order with which you are in correspondence.

I earnestly hope that the perusal of this letter may inflame hearts with love for Jesus Christ, and prompt the Sisters, whom He and His holy Mother have prepared for us, to come to our assistance. Let the long voyage and hardships we have endured repel no one. Oh! if they only knew how magnificently God rewards what we do for Him, they would never take into account all the hardships through which they must go. As far as possible we shall take religious only of from thirty to forty years.

Rev. Father Baubois says mass for us every day, but does not leave us the Blessed Sacrament. May God be ever praised and adored throughout the earth.

I have the honor to be, etc.,

SISTER MARY OF ST. AUGUSTINE TRANCHEPAIN,
Superior.

HISTORICAL SKETCH OF THE ANCIENT PARISH OF ST. MARY'S, LANCASTER, PA.

BY S. M. SENER.

No church in Lancaster, Pennsylvania, is more interesting in its history than that of St. Mary's Roman Catholic — a church that was presided over for more than half a century by the beloved and lamented Reverend Father Bernard Keenan, peace to his ashes. Who that remembers the quaint old stone church does not feel a thrill as he looks back to the days when it was made to do duty for religious purposes; for it was a landmark that had stood through many progressive changes in the city's history. Lancaster was laid out by James Hamilton, Esq., in 1730, and by his plan of the city the tract was divided into lots, and a ground-rent levied upon each lot. According to the register accompanying the plan, lots Nos. 235 and 236, corner of Prince and Vine, were granted on August 10, 1742, to Henry Neill for the use of St. Mary's congregation. This Henry Neill was evidently the Rev. Henry Neill, S.J., who was supposed to have been at Lancaster sometime during Father Wilhelm Wappeler's time. On June 27, 1762, shortly after the burning of the first church erected, an additional lot (No. 237) was granted to Robert Harding for the use of St. Mary's congregation. This was evidently Rev. Robert Harding, S.J., who was at Philadelphia, and who died September 1, 1772. Priests of German origin could not be naturalized in Pennsylvania, so as to hold land, hence the titles were taken out in the names of British subjects. This explains why the land was granted to Fathers Neill and Harding instead of to the resident priest.

The exact year of the organization of St. Mary's parish is not known. Some place it in 1740, and others in 1741, but the presumption is that it was established in 1742, when the two lots were purchased. The first church built was a log one, and it was erected in 1745. Witham Marsh, in his journal of a treaty with the Indians, held at Lancaster in 1744, mentions that the Lutherans, Dutch Calvinists, and Church of England followers had churches, but makes no mention of the Catholics; hence it is reasonable to suppose that, although lots had been purchased for a church, for some reason or other none was erected until in 1745; the date settled upon by Rupp in his history of Lancaster County. It might be well to state that the ground-rents on the three lots were only extinguished in 1871 by Father Keenan. The first church, the log one, was destroyed by fire in 1760, and was rebuilt in 1762. The church erected in 1762 was of stone, and it stood until 1881, when it was torn down to make place for the handsome convent and schools now in charge of the Sisters of Charity; dedicated in 1884.

The German and English-speaking Catholics worshipped together until 1850, when the congregation had been so largely increased that it became necessary to build a larger church; the German portion withdrew, and selected a site in the southwestern part of the city, and erected a fine building, under the patronage of St. Joseph; that church, owing to the increase of the congregation, has just been enlarged. Those who still worshipped in the old stone church soon finding it necessary to erect a larger building also, the foundation of the present edifice was laid in 1852, and the church dedicated in 1854. In January, 1867, a fire in the basement, supposed to have been occasioned by some defect in the flues of the heater, damaged the church considerably, and owing to the defective framing of the roof, it became necessary to remodel the entire church, which was rededicated on Sunday, May 3, 1868.

The church erected in 1852, which was entirely remodelled after the fire in 1867, was again remodelled during 1885–6.

It is to-day one of the most valuable church properties in Lancaster—perhaps the most valuable—and is admitted by all to be the handsomest interior in the city.

It is interesting to look back over the early history of the Catholic Church in Lancaster, to recall the zeal and devotion of its forefathers in the cause of their religion. It is recorded that, during the building of the old stone church, the women of the congregation came daily to mix the mortar, while the men gathered the stone from the adjoining farmers, and carried them to the site of the building, where they assisted at the erection of the edifice, considered, in that period, a very fine and commodious church.

Traditions extant among some of the oldest members of the congregation are to the effect that, prior to the building of the first church in 1745, mass was said at the houses of members. This state of affairs may have been carried on for a long time, possibly from 1730. The first priest stationed at Lancaster, of whom there is any record, was Father Wilhelm Wappeler, S.J., and he was stationed at St. Mary's from 1742 to 1748. He died at Bruges in September, 1781. Father Neill was supposed to have been at Lancaster a short period while Father Wappeler was there. Father Wappeler was succeeded by Father James Frambach, S.J., who was at St. Mary's for ten years, and was succeeded in 1758 by Father Ferdinand Farmer, who remained until 1764. Father Farmer died in 1786. Father Luke Geissler, S.J., who arrived in America in 1759, was also stationed at Lancaster, as was Rev. John B. Causse, a Recollect, or Reformed Franciscan. Father Causse was sent to Lancaster in 1785, by Rev. Dr. Carroll. Father Pellentz, S.J., was said to have been at Lancaster, but of this there is no positive evidence. Lancaster was supplied by priests from Conewago for many years, and as there is no early church-register of St. Mary's extant, the list of clergy who attended there is made up from various lists of priests who were stationed at Conewago, and from other sources. Rev. Francis Fromm, O.S.F., came to Lancas-

ter in 1790, but left, and went to St. Vincent's, in Westmoreland County, Pa. In 1791, Rev. William Elling was at St. Mary's, and at that time the congregation numbered 250 communicants. He left in 1793, and was succeeded by Rev. Father Erntzen, who found the church and priest's house out of repair, and complained of the people. He was followed by Father F. X. Brosius in 1796, who, while at St. Mary's, wrote "The Reply of a Roman Catholic Priest to a Peace-loving Preacher of the Lutheran Church." After Father Brosius came Rev. Ludwig DeBarth. Father DeBarth's family name was Walbach, and he was a relative of the family of Harbergers, still resident in Lancaster. Father Paul Kohlman, a brother of the priest who was committed in New York for contempt of court, in refusing to reveal the secrets of the confessional, is said to have been at St. Mary's. The next priest stationed at St. Mary's was Father Egan, who came to this country in 1801 or 1802. The first record of him is at Lancaster, on January 17, 1803. Father Egan was a very eloquent priest, speaking in both English and German, and while at St. Mary's his sermons were frequently listened to by members of the State Legislature, which was then in session at Lancaster. Father Egan was transferred to Philadelphia in April, 1803, and was stationed at St. Mary's church there. In 1808 the Diocese of Philadelphia was formed, which then comprised the States of Pennsylvania, New Jersey, and Delaware. The Rev. Father Egan was appointed the first Bishop of Philadelphia. He died the 22d of July, 1814. His former associate in Lancaster, the Very Reverend DeBarth, was appointed Administrator of the Diocese after the Bishop's decease.

Their successors in the pastorate of St. Mary's church were the Rev. I. Beschter, S.J., Fathers Stoecker and O'Connor, M. Byrne, Schenfelder, and Rev. J. J. Holland. Rev. Father Mayerhoffer, who was at Conewago in 1819, is said to have been at Lancaster. Father Byrne, who was at Lancaster, died March 28, 1823, at Conewago. Father Holland remained at

St. Mary's until his death in 1822, and is buried in the church cemetery.

He was succeeded by Rev. Father Bernard Keenan, who died in 1877, after a pastorate of fifty-four years, during which Fathers Donoghoe, Corvin, Varin, Hebeuger, Steinbacker, Sylvester Eagle, Balfe, O'Brien, Marren, Barry, McDermott, Reilly, O'Connell, and Hickey acted as his assistants. After Father Keenan's death, Bishop Shanahan assumed the pastorate, acting in that capacity until the arrival of the present pastor, Dr. P. J. McCullagh, in 1881.

What delightful memories are recalled at mention of Father Keenan's name! There was scarcely a man, woman, or child in the community, when he lived, who did not know his familiar face and form, and everybody loved him. He celebrated the fiftieth anniversary of his pastorate of St. Mary in 1871, an occasion when friends were gathered here from all over the State, and even from other States; and how happy the venerable man then seemed. He died in 1877, at the advanced age of ninety-seven years—having been at that time the oldest priest in America.

Father Keenan was born in the county of Tyrone, Ireland, and was early designed by his parents for the clerical profession. He began the study of the classics in the seminaries of his neighborhood, and as soon as he was qualified, entered the college of Dungannon, where he remained as a student for four years. He was then engaged as a teacher in that institution, and was thus occupied for the next seven years, having been the first Catholic who had been known to be employed as a teacher in the Protestant college of Dungannon. Having made up his mind to leave his native home, he proposed going to France; but as the Rt. Rev. Bishop Conwell was then on his way to London to be consecrated Bishop of Philadelphia, he accompanied him to Liverpool, where he remained until the Bishop returned, and thence sailed with him to the United States. They landed at Baltimore on the 21st of November, 1820, and from thence they proceeded to Philadelphia,

where the subject of this notice was ordained a priest, having been the first priest ever ordained in the Philadelphia diocese. Shortly after his ordination he went to Mount St. Mary's College, near Emmettsburg, Md., where he remained until the death of the Rev. J. J. Holland, of St. Mary's church, Lancaster, in the fall of 1823. During the period he spent at Emmettsburg he assisted in giving instruction to young men pursuing their studies, for which his superior linguistic attainments amply fitted him. Before leaving Ireland he had taught for a time in a gentleman's family. He was appointed by the Bishop of the diocese to fill the vacancy existing in St. Mary's church. While in Philadelphia, and prior to his appointment to the Lancaster charge, he was believed to be in the last stages of consumption, his physicians pronouncing the left lobe of one of his lungs as entirely gone with that disease. The duties pertaining to the pastorship of St. Mary's church, at the period of his first appointment, were very arduous, and the labors devolving upon him onerous; the Catholic clergymen in America were at that time few in number, and not one-half that were actually needed; it therefore devolved upon him, in connection with his duties at Lancaster, to attend at alternate periods the missions of Harrisburg, Lebanon, Colebrook, Elizabethtown, and Columbia. This district now occupies the services of nearly a score of pastors. Catholic clergymen are required to attend in cases of sickness to the calls of any member of their congregations; the Catholic, as is well known, in his last illness in all cases requires the ministrations of his spiritual pastor in order to have the last sacraments of the Church administered to him; and this branch of ministerial work devolved upon Father Keenan an immense amount of labor, that we of the present generation can scarcely realize. This was particularly the case during the time that the public works were in progress, and ott was it necessary for him to cross the Susquehanna in a frail canoe, and spend day after day among the poor of his flock, in supplying spiritual food for their souls.

During the absence of Bishop Shanahan at the Ecumenical Council at Rome, in 1870, Father Keenan was designated in lieu of him, the Administrator of the Diocese of Harrisburg. Harris, in his "Biographical History," says: "One trait in the character of the subject of this notice which deserves special mention, and that which endeared him to all classes, both Catholics and Protestants, and which displays itself in all his actions and language, was his charity, which lies at the basis of all true religion. Bigotry with him never found any countenance. In his discourses the doctrines of his dissenting brethren were never maligned or impugned." To all of which all who knew Father Keenan will bear most cheerful corroboration.

Dr. P. J. McCullagh, the present scholarly pastor of St. Mary's, began his ministrations, as stated elsewhere in this sketch, in 1881. The result of those ministrations, spiritually and financially, is so well known to the entire Lancaster community as to require no extended notice. Never did the church grow more—in a material as well as in a religious sense—in the same period of time than during the pastorate of Dr. McCullagh; and this is his most sufficient reward, the indisputable evidence of his intelligence, fidelity, and good judgment in the cause which he serves so well.

It might be well to state that Mr. McConomy, in his sketch of St. Mary's church, published in 1867, mentions the names of a number of other priests as having been at Lancaster prior to 1800; but as there is no evidence that they were there, their names are omitted in the present article. Some of the names mentioned by Mr. McConomy are not contained in any list extant, and a few are entirely unheard of. Only such priests, of whom there is authentic data as having been at St. Mary's church, are here mentioned.

In reference to Father Egan, it is said that his first mission in America was at St. Mary's, Lancaster, and his expenses were paid from the "Lancaster Fund"—money invested in London, England, and which, as late as 1832, produced £52

for the support of a priest at Lancaster. Some authorities consider this "Lancaster Fund" to have been the Sir John James' Fund of ante-Revolutionary days.

In 1759 the Governor of Pennsylvania wrote to Father Harding for a statement of the number of Catholics in the province. To that request answers were sent to Father Harding from all the priests in the province, and under date of April 29, 1759, Father Farmer wrote that the Catholics in Lancaster County were as follows:

	Men.	Women.
German	108	94
Irish	22	27

This census was of those over twelve years of age, who had received holy communion, and was a record—it should be remembered—of *the whole county.* To-day St. Mary's alone *numbers fully fifteen hundred.*

The following items, in reference to St. Mary's church, are interesting:

Rev. Thos. Barton wrote to the Propagation Society, November 14, 1764, as follows: "Lancaster has 600 houses, and is a very respectable and wealthy place. It has a Popish Chapel, constantly supplied by Jesuitical Missionaries."

Rev. Thomas Barton was the pastor, from 1759 to 1778, of St. James' Episcopal church, Lancaster, and during the Revolution turned out to be a rank Tory.

Rev. Thomas Barton, under date of Nov. 8, 1762, wrote to the Propagation Society from Lancaster as follows:

Popery has gained considerable ground in Pennsylvania of late years. The professors of that Religion are chiefly Germans who are constantly supplied with missionaries from the Society of Jesus as they are pleased to style themselves. One of that Order resides in this place and had influence enough last summer to get a very elegant chapel of hewn stone erected in this town. Their behaviour in outward appearance is quiet and inoffensive, but they have been often suspected during this war of communicating intelligence to the enemies of our Religion and Country.*

* From "His. Coll. Amr. Col. Church," page 343.

What a vile insinuation the suspicion contained in the foregoing is, and with what bad grace did it come from one who subsequently became a Tory and was compelled to leave Lancaster. At first he pretended to be a friend of the Colonists. During the Revolution it was generally supposed that Catholics rejoiced when they heard bad news from the Revolutionary armies. This was based on fancy. Catholics now boast that among them "there was not one Tory, not one false to his country."

But there are earlier records than this, for Rev. Richard Backhous wrote to the Secretary of the Propagation Society in London, from Chester, Pa., under date of June 14, 1742, as follows: "In Lancaster there is a priest settled, and they have bought some lots and are building a Mass House. There is another itinerant priest that goes back in ye country."*

The Pennsylvania "Gazette" of December 25, 1760, contains the following:

TWENTY POUNDS REWARD: Whereas, the Roman Chapel in the borough of Lancaster was last night entirely burnt down to the ground, and it is with great reason apprehended that the said Chapel was wilfully set on fire by some ill-minded person, this is therefore to give notice that whoever shall discover the person or persons who have been guilty thereof shall (immediately on conviction of the offender or offenders) receive from the subscribers the above reward.

JOHN HOPSON,
ROBERT THOMPSON,
LANCASTER, Dec. 16, 1760. BERNARD HUBLEY.

[John Hopson was Chief Burgess in 1760, and Bernard Hubley was a member of the Board of Assistant Burgesses from 1750 to 1767.]

According to John Gilmary Shea, LL.D., an early Latin record of the Jesuit missions dated July 23, 1765, says: "Mission of St. John Nepomucene, commonly called 'Lancaster Town,' 1 missionary; 3 lots, in town chiefly settled;

* See "Historical Collection of the American Colonial Church," page 232.

Income from ground rents £4.5.0; Salary from London £20.0.0; Total £24.5.0."

This "Salary from London" was evidently the "Lancaster Fund" mentioned elsewhere in this article.

The finding of the remains of two priests interred in the old churchyard and a few historical statements are here mentioned, in the hope that they may elicit some information in reference thereto from any reader of this article who may be possessed of any knowledge on the subject.

Mr. Luke McGuire, a very old gentleman, residing in Cambria County, in 1814, in a diary kept by him, records that "in 1814 three 'Trappists,' or French refugee priests, started from Père Urban's colony of Trappists in Northern Cambria to go to the settlement in St. Mary's colony, Maryland; that one of them (a sick brother) died on the way between Bedford and Lancaster, and the other two died at Lancaster, and all three were reported to be buried there." There is no one living in Lancaster who has any recollection of the burial of these three Trappists. Where are their graves? Who knows?*

In 1873, or thereabouts, Rev. Father Keenan had a number of dead bodies disinterred from the old burying-ground around the old stone church, and in doing so those engaged in the work came across the body of a supposed "Passionist" priest, of which no record was known. He lay in a corner of the grounds and had no stone of any kind marking the grave. His body was robed in a brown habit, and he had been buried without a coffin or rough box, as no remains of wood of any kind were found. The body had been wrapped in a winding-sheet, as the remains of it and of his brown habit were found. No one knew anything about the body or that it was buried there. Who he was will, no doubt, remain a mystery.

(As the "Trappists" dress much like the Passionists and bury as the body found by Father Keenan was buried, and as

* See paper on "The French Refugee Trappists," read before American Catholic Historical Society, by L. F. Flick, of Philadelphia, on February 23, 1886, page 27.

LIBRARY ST. JOHN'S SEMINARY BRIGHTON, MASS.

John Gilmary Shea, LL.D., says that no Passionist died early enough in this country to meet Father Keenan's find, may that not have been one of the Trappists referred to in Mr. Luke McGuire's statement?)

The records of the Order of Dominican Priests are said to set forth that two "Dominicans," in the latter quarter of the 18th century came to the mission at Lancaster and Conewago; that all trace of them was there lost; that they never returned again to the general order, and that nothing has since been heard of them. There is no record extant of any Dominicans having been here at Lancaster, and what became of them or where they lie buried is an unsolved mystery.

Thomas Devereux, sexton of St. Mary's church, states that in 1884, while he was engaged in cutting a drive-way from the street into the yard of the schools, which formerly was the old graveyard, he came across a coffin containing the body of a short, well-set man, with a head of grayish, bushy hair, and that the body was robed in a *white serge habit, which had a cowl or hood to it.* The body was reinterred again among a number of other bodies which were disinterred at the same time. Mr. Devereux at once informed his brother (Rev. J. P. Devereux, O.P.) of the finding of the body, and that clergyman came to Lancaster, but was unable to recover the remains in question, as they could not have been distinguished from the other remains among which they had been carelessly reinterred. By the style of dress the remains were evidently those of a Dominican. Strange that there is no record on St. Mary's church register of these two priests who were interred in the old churchyard!

At the beginning of the present century John Carroll, the famous Bishop of Baltimore, and later on the first Archbishop in this republic, administered at times the rite of confirmation at St. Mary's. Prince Gallitzin, the pioneer priest of the Alleghenies, paid frequent visits to St. Mary's. While here both of them stopped in the old "Risdell mansion," at the corner of East King and Shippen Streets. The Risdells were

a family of famous converts. Bishop Carroll, while on his visits, confirmed a number of the members of the congregation. A brief mention is here made of two of the pioneer families of the parish—the Hook and McConomy families, descendants of which are still living. Rev. A. J. McConomy belonged to the one and D. A. Altick is the great-grandson of the other. D. A. Altick's great-grandfather, Michael Hook, was one of the establishers of the parish in 1742. The Risdells have all died and are interred in the new cemetery. Miss Ann Keenan, sister to Father Keenan, and who was his housekeeper (now quite an old lady), is still living in a pleasant house opposite the church.

S. M. Sener.

Lancaster, Pa.

CATHOLIC RELICS OF EARLY DAYS.

In August, 1872, some workmen engaged in excavating for the foundations of the round-house on the Pennsylvania Railroad, at Columbia, about ten miles from Lancaster, came across the following articles: some much-decayed human bones; the oxidized remains of an old French flint-lock musket, which has brass mountings; a steel paint or tinder box, about the size of a tobacco-box; a knife-blade, and iron tomahawk; a glass bottle, containing some dark colored liquid; some twenty or more opaque glass beads; *a brass crucifix, and two brass medals*, inscription on them corroded and illegible. The articles in question are in possession of Mr. F. X. Zeigler, of Columbia. The human remains were much decayed, and evidently had been interred for many years. The crucifix indicates that the remains were those of a converted Indian, perhaps from the Huron country. They are mute chroniclers of men and events that never had a written history.

A DESCRIPTION OF MARYLAND.

EXTRACTED FROM A POEM ENTITLED "CARMEN SECULARE," ADDRESSED TO LORD BALTIMORE BY MR. LEWIS, 1632–1732.

[From the "Gentleman's Magazine," December, 1737.]

To the Right Honorable Lord Baltimore:

Low in the gloomy vale of thought confined,
(The dreary mansion of a lab'ring mind,)
Where darkness spreads, and Stygian waters flow,
Thick vapours rise and hollow tempests blow;
Where wan *Anxiety* with terror strays,
To search the path within the thorny maze;
Close in her steps, with equal care I tread,
Long used to toil,—but hopeless to succeed.
Yet urged by choice, who dares not to aspire?
To day what Justice bids, what you inspire:
By Heaven exalted, by your Prince caressed;
By Nature favoured, and by Fortune bless'd;
Compleat in person, in address polite,
Fashion'd to please, to polish and delight,
Courteous to all, beneficent and good;—
(The best and surest marks of noble blood,)—
True friend to science, and, in taste refined,
To every study, every art inclin'd;
By all advantages of mind improv'd!
Admired and honoured, courted and beloved.
In climes remote, where *Indian* virtue lives
And honest labour by your influence thrives;
Where your dominion with indulgence sways
To give them plenty, peace and happy days,
No savage there, but in his bosom finds
A zeal to worship and a love that binds;
Alike inclin'd with suppliant gesture bend,
The ardent votary and the humble friend.
Thus, the bright sun, with genial warmth replete
Revives his tender flower with kindly heat;

The grateful plant his generous aid explores,
Turns to the God and while it lives, adores !
No dreadful hurricanes disturb our skies,
No earthquakes shock the soul with sad surprise;
No sulphurous volcanos vomit fire,
To blast the plains with devastation dire;
No treach'rous Crocodiles infest our floods
And pois'nous snakes recede to pathless woods.
The landskaped earth shows many a pleasing scene,
And fogs but rarely hide the blue serene.
Nor are these blessings of indulgent heaven,
To an ungrateful race of mortals given.
Here every planter opens wide his door
To entertain the stranger and the poor;
For them, he cheerful, makes the downy bed,
For them, with food unbought, his board is spread.
No arts of luxury disguise his meals,
Nor poignant sauce severe disease conceals;
Such hearty welcome does the treat commend,
As shows the donor to mankind a friend;
That Good Old English Hospitality
When every house to every guest was free,
Whose flight from Britain's Isle her Bards bemoan
Seems here with pleasure to have fixed her throne,—
Such—Gracious Sir,—your province now appears,
How chang'd by Industry and Rolling Years—
From what it was.

When for the faith your ancestors had shown
To serve two monarchs on the English throne,
Cecelius from the Royal Martyr's hand
Received the Charter of this spacious Land.*
Incult and wild its mazy forests lay
Where deadly serpents rang'd, and beasts of prey;
The natives, jealous, cruel, crafty, rude,
In deadly wars declar'd their thirst for blood !
Oh ! if the muses would my breast inflame,
With Spirit equal to the glorious theme,
My verse should show to the succeeding age
(Would Time permit my verse to 'scape its rage)—

* 1632.

What toils your great progenitors sustain'd
To plant and cultivate the dreary strand;
What virtue in Cecelius' bosom glow'd
Who, with unsparing hand his wealth bestow'd,*
Exhausting treasures from his large estate
His infant colony to cultivate;
To humanize a barbarous, savage race,
And for industrious men provide a dwelling place.
Maturest wisdom did his act inspire,
Which ages must with gratitude admire,
By which the Planters of his land were freed
From feuds that made their native country bleed!
Religious feuds, which, in an evil hour,
Were sent from Hell, poor mortals to devour!
Oh! be that rage eternally abhor'd
Which prompts the worshippers of one mild Lord,
For whose salvation one Redeemer died,
By *war* their orthodoxy to decide!
Falsely religious—human blood to spill
And for God's sake their fellow creatures kill.
Horrid pretence.
Long had this impious zeal with boundless sway,
Most direful, urged o'er half the earth its way,
Tyrannic on the souls of men to prey!
'Til Great Cecelius, glorious Hero, broke
Her bonds, and cast away her yoke!
What praise, oh! Patriot, shall be paid to thee!
Within thy Province conscience first was free!†
And gained in Maryland its native Liberty.
In ships prepar'd by Baltimore's command
They came to cultivate his subject land,
And all who could not for themselves provide,
Were by his kind, paternal care supplied.
That men of different faiths in peace might dwell,
And all unite t' improve the public weal,

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* Lord Cecelius was at a charge of about £40,000 in sending Ships, People, and Provisions to settle Maryland. He never derived an interest from this outlay, as is proved by the Lord Baltimore's Case, delivered in Parliament in 1715.

† By an act of 1640, allowing liberty of conscience to all who profess their belief in Jesus Christ. By this act a fine was imposed on all such persons as should call their fellow-planters by any of those party names, by which the factions of Religion then in England were unhappily distinguished.

Opprobrious names by which blind guides engage
Their blinded proselytes in deadliest rage,
Sunk in oblivion by the wise decree
Of Calvert,—left his land from faction free!
But whither flies the Muse incurring blame?
While thus she wanders devious from her theme,
Above her flight ascends Cecelius' fame.
Him Charles succeeds; the bold courageous son
Advanced the work his parent had begun,
To cheer the Planters with his gracious smile
And by his presence animate their toil!
Fir'd with the bold adventure, scorning ease,
He left the pompous court and pass'd the seas,
His frequent visits eas'd his tenants' care
When they were wounded deep with grief severe.
To drive away the planters from this land
Th' outrageous natives came in hostile bands;
Revengeful, cruel, restless they pursue
Their enemies,—and ruthless shed their blood!
Retiring from his daily toil at night
The husband often saw, with wild affright,
His darling wife and infants rob'd of breath,
Deform'd and mangled by dishonest death!

The wise Proprietor his cares addrest
To stop their ills, and heaven his labors blest,
Disarming of their rage the savage race,
Extending o'er the land the shield of peace.
The planters of their foes no more afraid
In plenty liv'd, pursuing gainful trade,
And to their parents' land large tributes paid;—
But, to their Lord, for these incessant cares
In which both Sire and Son employ'd their years,—
For so much treasure spent, what gains accrue?
Small their amount! perhaps in distant view
He saw th' advancing Province would afford
An ample income to some future lord;—
But ere his progeny received that gain
A round of years had roll'd their course in vain!
At length to you, Great Sir, has fortune paid
The interest of the debt so long delay'd,

And ev'ry future year that runs his race
Shall to your revenue add large increase.
If you, my Lord, afford your generous aid,
If you inspirit our decaying trade.

Too long, alas ! Tobacco has engross'd
Our cares,—and, now, we mourn our markets lost !
The plenteous crops that overspread our plains
Reward with poverty, the toiling swains;
Their sinking staple chills the planters' hearts,
Nor dare they venture on unpractis'd arts.
Despondent they impending ruin view,
Yet, starving, must their old employ pursue;
If you, benevolent, afford your aid,
Your faithful tenants shall enlarge their trade.
By you encouraged Artists shall appear,
And quitting crowded towns inhabit here;
Well pleas'd would they employ their gainful hands,
To purchase and improve your vacant lands;
While some with sounding axes thin'd the woods,
And built the ships to traverse briny floods,
Others industrious would with hasty care
The various cargoes studiously prepare;
While these for fish the watery world explore,
Those would refine the rich metallic ore;
The husbandman might from his fertile field,
Raise finer flax than Germany can yield;
And from our looms might curious workmen show,
The linen emulous of driven snow.
To feed the worms that form the silky spoil,
Vast mulberry groves, spontaneous crown the soil.
O'er tallest trees our vines would spreading rise,
And hide their purple clusters in the skies,
Did art reclaim their too luxuriant shoots,
And skilful culture tame their sylvan fruits,
We might a flood of native wine produce,
And rival France in sweet nectareous juice !
These blessings, nature to these lands imparts,—
She only asks the aid of useful arts
To make her with the happiest regions vie
That spread beneath the all surrounding sky !

A hundred suns thro' summer's signs have roll'd,
A hundred winters have diffus'd their cold,
Since Maryland has CALVERT'S race obey'd
And to its noble Lords her homage paid;
And now the Laws of mighty Time decree,
THIS for the year of Sacred Jubilee!
This year distinguished far above the rest
That time hath lent, shall be forever blest!
From your kind visit shall the people date
A happier era mark'd by smiling fate,
To raise the Province from its languid state!
Your presence shall disperse the cloud that spreads
Threat'ning to rain down ruin on our heads,—
And from the breaking gloom shall Trade display
Her beams, and warm us with a GOLDEN ray!

BIRTHPLACE OF FATHER JOSEPH GREATON.

AN impression prevailed that Father Joseph Greaton, generally supposed to have been the first priest at St. Joseph's, Philadelphia, was a native of Ilfracombe, England, where his father was said to have had a large estate. The following letter from a scholarly priest at that place seems fatal to the supposition:

THE PRESBYTERY, ILFRACOMBE, ENGLAND.

DEAR SIR: Immediately on the receipt of your letter of the 7th inst., I proceeded to make due inquiries concerning any connections of Father Joseph Greaton. I may observe that having formerly taught History, etc., and having a great interest in such subjects, it was to me a work of pleasure. But I have failed to be of any help to you. I cannot even trace the *name* in these parts. From inquiries and examination of old leases of land, etc., I cannot find any property that belonged to such a family. There are "*Grattons*," which may *have* been the same family. Some of these, at a place sixteen miles from here, still exist, but not as landowners. There are others holding a freehold farm at Courtmartin, six miles distant only, but they too are *Grattons*. I write now lest you may think that no notice had been taken of your letter; and also to assure you that when I have time and opportunity I will proceed further in the matter. If I make any discoveries on the point I will let you know at once. Believe me, dear sir,

Yours truly in Christ, THOS. SPENCER.

SKETCH BY DR. BRUTÉ, FOR A WORK TO BE CALLED "CATHOLIC AMERICA."

[Sent to Rev. Mr. Deluol in 1832.]

A. M. D. G.

"Catholic America"—1 vol. 8vo. de 400 pages.

Introduction—for reality of one divine religion, one divine church and faith—against indifference.

I. Present Statistics—coup d'œil général—détails suffisans.

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As for history—I. South America.

II. North America { I. Mexico. II. Canada. III. United States.

As for that III. section { I. Old United States. II. French and Spanish additions. Louisiana, Illinois, Missouri.

As for the 1st paragraph—Old United States.

I. *Before* revolution—Jesuits.

II. *Since* { Bishop sees—secular, St. Sulpice—Lazarists, etc.—Communautés de femmes.

As for the 2d article *since*—"St. Sulpice."

Chap. I. Vues personelles de Monsr. Olier pour le Canada—ses successeurs y établissent sa compagnie—Mgr. Carroll voyageant en Europe pour sa consécration—Mr. Emery correspond avec lui—envoie Mr. Nagot le trouver à Londres, comme la révolution l'avait fait éviter la France et passer par l'Allemagne en Angleterre—traité pour un séminaire de St. Sulpice à Baltimore.

Ch. II. Passage de Mess. Nagot, Tessier—60,000 liv.—Cha-

teaubriand à bord—arrivés en Juillet ( ) 1791—dans la baie—à Norfolk ? Annapolis ? débarquent à Balt^e le. . . .

Ch. III. Premiers logemens à Balt^e—réception par Mgr. et Mr. Sewal—Mandement 1792—traitent pour la *tavern* hors la ville alors, sur la route—situation des environs—Mr. Nagot va à St. Pierre en disant son bréviaire le long du bois devenu Franklin St., Mulberry St., etc.—first masses—first chapelle (chambre) au séminaire.

Ch. IV. Premier réglement provisoire—(vous l'avez)—temporel et spirituel du séminaire embrion—premières occupations—premiers élèves proposés pour ecclésiastiques—Instructions de Mr. Emery qui embrassent l'éducation de la jeunesse comme à Montréal—Vues de Mr. Emery sur les rapports avec les Protestans—ses vues sur la mission des Illinois pour y étendre St. Sulpice—ses envois directs à ce point futur.

Ch. V. Arrivée de nouveaux Sulpitiens—leur envoi sur la mission—Zachaia—Carroll-manor—College de Georgetown—Vincennes, Détroit, le Kentucky—intérieur du séminaire—terrains acquis—maisons baties—vendues.

Ch. VI. Arrivée de Mr. Dubourg—se loge en ville—premiers essais de college—espagnols qui l'accompagnent—craintes de Mgr. pour Georgetown—nombre limité d'élèves du pays—premiers batimens—accroissement du nombre des élèves—(1794 je crois) Mr. Emery songe à venir—Pie VI. s'y oppose (j'ai vu et lu sa répouse á Mr. Emery).

Ch. VII. Bohemia pour le séminaire—plus d'embarras que de profit—Mgr. ne veut pas réconnoitre formellement le séminaire pour le sien—Mr. Emery rappelle ses sujets—partent MM. Garnier, Levadoux, restent par retard au port et prières de l'archeveque MM. Nagot, Tessier, Babade—les réfugiés de St. Domingue—Mr. de Leiritz.

Ch. VIII. M. Harent—les trappistes—Friend-hall—la maison de M. Cathelin—M. Paquiet vient—souscription pour la cathédrale—Cotineau, sa géographie—dons à la library de Balt^e.

Ch. IX. Les espagnols rappelés—grande faveur du collège

—Mr. Dubourg batit—obtient une loterie—entreprend la chapelle avec M. Godefroy—obtient les honneurs d'université —vues de Mr. Emery—*vues de Rome sur le college*—graces accordées, octaves, etc., refusées—proprium Sti. Sulpitii.

Ch. X. Le séminaire languit—1eres ordinations—élèves de nos MM. et de Georgetown—l'appel aux Catholiques n'a rien produit—le clergé seul forme le clergé (ce vice *radical* existe le meme après un demi siecle d'établissement de la hierarchie aux Etats Unis, comme lorsque les Jésuites seuls venoient d'Europe entretenir la mission—quousque tandem—O La Mennais!!)—Manuale Seminarii S. Sulpitii—via crucis—indulgences de M. Tartone, etc.

1806.—Ch. XI. Premieres vues de petit séminaire—essais de M. Nagot à Friend-hall—mauvais succés par *petits enfans* (à etudier pour St. Charles).

1809.—Ch. XII. 1er établissement des filles de la Charité —M. Dubourg—Mad. Seton—M. Cooper—M. Dubois se donne à St. Sulpice—1er essai à la Montagne—on y transfert *Pigeon Hill*—les enfans pure dette—renvoyés—division des évêchés—Mgr. Flaget pour le Kentucky—passe en France.

1810.—Ch. XIII. Consécration des évêques—retraite au séminaire—M. Nagot vice-gerent de M. Emery—sa démission aux mains de Mgr. Carroll, délegué pour cela par M. Emery —IIe Superieur M. Tessier.

1811.—Ch. XIV. Départ de MM. Flaget, David, and Chabrat—Règles de St. Joseph—S. Sulpice protecteur des constitutions—declin du college—dettes des Isles—pr les dettes—alienations.

MM. Coupé, Tiphaigue et une forte somme et cargaison perdus . . . vues et lettres de Mr. Emery pour étendre S. Sulpice aux Etats Unis—sa mort—retour de M. Maréchal.

1812–13–14.—Ch. XV. Refusé d'adopter le séminaire de MM. Flaget, David et Chabrat, au Kentucky—ces deux derniers rappellés—restent—sont retranchés de la compagnie—Mgr. Dubourg quitte la présidence—succession des autres présidens—*Sept* depuis—war of 1812 to'14—bombardment de Balte.

1815.—Mort de Mgr. Carroll, etc., etc.

1816–17.—Ch. XVI. Le séminaire de Mgr. Dubourg refusé—arrivée des Lazaristes—puis de sa colonie—arrivée de MM. Deluol et Damphoux—*dettes de la montagne*—philosophie demandée—extension de sa partie séminaire.

1818.—Ch. XVII. *Séparé le temporel d'Emitsb^g*—sur le refus de Mr. Dubois de le supprimer—renonce à la garde des sœurs—remis à Mr. Dubois qui de la philosophie passe à la théologie—Mr. Anduze le 1er—Mr. Maréchal archeveque de Balt^e—adopte le séminaire comme séminaire du diocese—Center St. vues d'abandonner le local actuel, et d'aller près de la cathedrale, etc., etc.—envoy et mort de Mr. Harent—sa succession—Friend-hall.

Ch. XVIII. Emmetsb^g. abandonné par S. Sulpice—visite de Mr. Carrieres—concile et (séminaire?) métropolitain.

Ch. XIX. 3e supérieur M. Deluol—le college prospère—Mgr. Dubois à N. York—les sœurs rendues à S. Sulpice.

Ch. XX. Traité de Mgr. Maréchal p^r Emitsb^g. 5 ans—donation de M. Carroll pour St. Charles—incorporation.

Vues actuelles—perspective—resumé: services ecclésiastiques et litteraires de S. Sulpice—vues à adopter à Paris—ici, etc., etc.

M. Ste. Marie, 14 Mai, 1832.

Cher Confrère: "Ceci n'est qu'un apperçu très confus de simples mémoires, et premier jet, sans regarder une seule note, ainsi peu exact, et seulement pour vous prier de m'excuser à présent." S. Bruté.

PROJECT OF A HISTORY BY REV. DR. CHARLES I. WHITE.

Part I.

HISTORY OF CATHOLICITY PRIOR TO THE REVOLUTION.

Chapter I. Introduction—Discovery of America by Columbus—Cabot—State of religion in N. and S. America, during the 15th and beginning of 16th century.

Ch. II. Catholicity in England—George Calvert—Charter of Maryland—Calvert's death—His sons—Voyage of pilgrims, 1634—Landing—Place of settlement.

Ch. III. Labors of missionaries in the new colony and among the Indians—Claiborne and Ingle's rebellion.

Ch. IV. Civil and religious freedom—The fact is sufficient to refute the calumnies of our adversaries regarding the hostility of Catholicity to free institutions—Legislation of 1649.

Ch. V. Progress of Anglicanism and the other sects to 1688—State of the colonies as to population, etc.

Ch. VI. Persecution of the Catholic religion—State of the Church.

Ch. VII. Missions in the colonies—N. York, Illinois, Maine.

Ch. VIII. Revolution—Change in public sentiment—Dr. Carroll—His part in legislation, national and state—Address to Washington—Church discipline—Liturgy—Eccles. property—Trusteeism.

Ch. IX. Education—Literature—Controversy.

Part II.

RELATIONS OF THE CHURCH WITH THE CIVIL AUTHORITIES.

1. The history of the Church in the United States exhibits a part of that great providential disposition by which the divine grace is transferred from one nation to another. Multi venient ab aquilone et oriente et sedebunt cum Abraham in regno Dei, et filii regni ejicientur foras, etc. The Anglo-Saxon race in Europe apostatized in the 16th century, and God sends a colony to America to sow the seed of a new Catholic generation.

2. It displays the power of divine truth, which is pleased to triumph over all human obstacles. Increase of the Catholic faith in the States, notwithstanding the prejudices of the heterodox, and among savage tribes. Catholicity alone civil-

izes barbarous nations, and collects into its bosom the greatest minds, and the best educated of the people.

3. It shows that the Church, which is the kingdom of God, directed to the salvation of souls, may flourish under any legitimate form of civil government, under a republic as well as under a limited or despotic monarchy. She asks no State patronage, but only freedom of action to develope her efficacy and make good her claims to respect and obedience. On the other hand, she gives strength to existing governments by enforcing the great principles of social order, respect for authority, submission to the law, and justice and charity to all men. Loyalty of Catholics under the colonial and republican régime.

4. Duty of Catholics.

AUTHORS TO BE CONSULTED.

Lettres Edifiantes.

Relations de ce qui s'est passé.

Urbain Cerri, Etat présent de l'Eglise Romaine dans toutes les parties du monde.

Relation du voyage de plusieurs pretres Français et Anglais, partis de France 8 Avril, 1791, etc., dans les "Memoires pour servir à l'histoire de la religion à la fin du XVIII. siecle, tome 2, p. 404."

Sketches of Kentucky, by Dr. Spalding.

Etat du diocese de Baltimore, 1807. Manuscript.

Life of Bishop Flaget, by Dr. Spalding.

Life of Mrs. E. A. Seton, by Rev. C. I. White.

Oregon Missions, by Father De Smet.

U. S. Cath. Magazine.

Catholic Mirror—1850–1851.

Societas Jesu usque ad sanguinis et vitæ profusionem militans.

Touron—Histoire générale de l'Amérique.

Life of Cardinal Chéverus.

Exploration du territoire de l'Orégon, des Californies, etc., par M. Duflot de Mofras.

INTRODUCTION.

The announcement of the gospel in America ordained by Divine Providence, which transfers the blessings of faith from those who are unworthy of them to others who will make a better use of them. Filii regni ejicientur foras, etc.—Heresies of the reformation in Europe—A new world opened to receive the precious seed of truth—Earlier civilization and Christianity in America—Aztecs—Greenland—The true faith but little diffused [a]—Discovery of Columbus—Cabot—Americus Vespucci [b]—Favorable situation of North and South America for the reception of the gospel—Remark of Father Gumilla [c]—Spain providentially selected for the discovery of the new world, as the other states of Europe were agitated by wars—Missions of Haiti [d]—South America—2 martyrs—Quevedo, bishop of Darien [e]—3 martyrs among Caribbeans—Magellan's voyage round the globe—Brazil—Yucatan [f]—Prediction of high priest—Mexico—Conquest—Martin of Valencia goes to Mexico at the time when Martin Luther begins his heretical movement in Germany—Missionary success in Mexico [g]—Destruction of idols—Zeal of missionaries for liberty of the natives [h]—Peru (416).

Las Casas—his views of the temporal power of the pope,[i] bull of Alexander VI.—Faith is preached in N. Mexico in 1580 [j]—Florida discovered in 1512 by Ponce. In 1547 priests go thither, but are killed. In 1562 the Huguenots settle in Florida, then in 1564 and '5. That year the Spaniards visit Florida and kill the Calvinists [k]—Their murder avenged by a French Catholic—Jesuit Father in Florida killed by the natives [l]—Jesuits visit Canada in 1611, Maine also in 1612 [m]—The Recollects go in 1615.[n]

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[a] Henrion, vol. 1, p. 298-325.
[b] Munoz—Irving. Henrion, vol. 1, p. 328, 332, 333.
[c] Henrion, vol. 1, p. 325. [d] Henrion, p. 351, etc., 355.
[e] p. 359. [f] p. 365. [g] p. 392. [h] p. 406, 436.
[i] p. 486. [j] Vol. 2, p. 6. [k] 541, etc.
[l] Vol. 2, p. 15. [m] p. 66. [n] p. 69.

Lower California is visited in 1611, 1642, and 1683 ;[a] but it was only in 1697 that a permanent colony was established.—In 1768, the Franciscans took the place of the Jesuits, by order of the King of Spain, Charles III.—16 missions at that time in L. California.—In 1773, the Dominicans took charge of L. California, and the Franciscans confined themselves to the Upper, in which they had established several missions during the last 4 or 5 years.[b]

The Jesuits go to Canada in 1625.

The Jesuits in Maryland in 1634.

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[a] Vol. 2, p. 553. [b] Vol. 2, 560. [c] p. 601.

LETTER OF RT. REV. LAWRENCE GRAESSEL,

FIRST SELECTED AS COADJUTOR TO BISHOP CARROLL.

[Translated by CHARLES G. HERBERMANN.]

THE first German bishop in the Catholic Church of the United States was *Frederick Resé*, born at Vianenburg, near Hildesheim. He was consecrated bishop of Detroit in 1833, but resigned administration in 1841, and is memorable as the founder of the Leopold Association. But long before Resé, another German, Lorenz Graessel, born at Ruemannsfelden in Bavaria, was appointed bishop in the United States, which at that time formed but a single diocese. He was named coadjutor of the first bishop, John Carroll, but died before his consecration. The following letter of Graessel to his parents, in Johann Michael Sailer's "Letters from all the ages of the Christian era" (2d ed., vol. iii., pp. 407–500) is important for the Catholic history of this country:

TO MR. LORENZ GRAESSEL, LEATHER-DRESSER AT RUEMANNSFELDEN IN BAVARIA.

PHILADELPHIA, *June 19th*, 1793.

DEAREST FATHER, MOTHER, SISTERS, POOR BROTHER BERNARD, WHOMSOEVER OF YOU ARE STILL LIVING, A THOUSAND GREETINGS:—Very often have I thought of you, my dearest relatives, when I wandered through the endless, silent forests of America. When I, like the voice of one calling in the desert, preached the Gospel to the faithful scattered through the woods and hungering after the Divine Word, I often thought of my dear, wooded Ruemannsfelden, where I spent my early youth, where my best friends think of me and pray for me. Often I wish I were home to see you all once more in this life, but wishes did not suffice to bring me back across the broad ocean into your arms. Even more: thanks be to God, my wishes never opposed the will of God.—Now, it was the

will of our Heavenly Father, that I should sacrifice my short life on earth for the welfare of the Catholics in America. He was satisfied with this slight sacrifice, with my good-will (intentions), and will soon take me from this laborious earthly exile, to eternal rest, to himself, so I humbly hope from his mercy. Dearest friends, I am ill, and in all human probability, my days on earth will be few, —possibly before you read this, my body will rest in the silent grave. But let us all console ourselves with the glorious expectations of eternity; there, I hope to God, we will all see each other again, and will never be parted.

My sickness I contracted on my last mission through the sandy roads of Nova Caesarea (New Jersey), on a hot summer's day. Pains in the chest, shortness of breath, a dry cough, a fever that returns every evening, exhausting night sweats,—these are the symptoms of the sickness, howsoever you choose to call it. The best is, I die willingly, death never had any terrors for me; it is the sweetest consolation for a suffering Christian on earth, and who on earth does not suffer? It is the beginning of a better life in a world, where we shall live forever, if we endeavor to place no obstacles to a friendly visit from death by our sins. Do not expect from me long descriptions of our city, land, nation, &c.—You know, the world fades from the eyes of the dying. My only business now is to suffer patiently and die happily. Formerly I had many true friends in quiet, hermit-like Gotteszell—present them all with my last hearty adieux. If the pious, to me ever venerable prelate, who has grown grey in holy solitude, still lives, tell him that I was grateful to him for his friendship to the end of my life; tell him he has reason to congratulate me on my death, for he knows from personal experience, how heavy is the prelate's mitre, how burdensome the bishop's crozier. From this dreadful load, friendly death delivers me.

This seems mysterious to you; I must explain it for you. We have but a single bishop in the great extensive States of America; should he die, another chosen by the clergy must go to Europe to receive his consecration—therefore the Pope permits a coadjutor bishop to be chosen, who was one day to succeed our worthy bishop. The election was held at the beginning of May, and the choice, my dear parents, fell upon your poor Lawrence. I was to be a bishop even in this life. Nothing could disquiet me more than this news, but God heard my prayers, he will liberate me, unworthy as I am, from this heavy burden, to make a room for one who is more deserving. Whilst my name, that of my birth-

place, etc., is on the way to Rome, to receive the Pope's approval, I shall leave the world, to rest forever from the sufferings of my short, earthly pilgrimage. See, that is another reason why death is so sweet, so welcome to me. I should have been ready to accept the heavy burden of an American bishop, but I should always tremble on account of the great responsibility and my slight talents—a weak light, that might, perhaps, illuminate a dark cell, if it is placed on the high altar of a grand, magnificent minster, what will be the result? No further explanation is necessary. Now farewell forever, all ye friends of my heart. Pray for me that God may strengthen me in my last struggle. I always pray for you. True unto death, and sincerely affectionate, I am

Your LAWRENCE.

Rev. Lawrence Graessel became pastor of St. Joseph's and St. Mary's Churches, Philadelphia, with a supervision of the New Jersey Mission, in March, 1788. He was distinguished for his piety and mildness. His first entry in the Parish Register is in May, 1788, and the last marriage blessed by him was at Charlottenburg, N. J., Sept. 19, 1793.—*Woodstock Letters, Vol. II., p.* 102.

SOME EARLY CATHOLIC GRAMMAR SCHOOLS.

BY REV. WM. P. TREACY.

The first Catholic school opened within the present limits of the Thirteen Colonies which became the United States is probably that spoken of in the *English Records* as being taught by Ralph Crouch. Though Crouch is referred to by some Protestant historians as *Father Crouch*, still it is certain that this gentleman was a mere layman during his long residence in Maryland. Before coming to America he had been for some time in the Jesuit novitiate of Watten. Having left the noviceship, for some reason or other, he went to Maryland about 1640, and under the direction, and with the assistance of Father Thomas Copley, *alias* Philip Fisher, he opened a school in which he taught humanities. Crouch was a very zealous man, and gave great assistance to the missionaries of Southern Maryland for nearly twenty years. After rendering many and distinguished services to religion on the banks of the Potomac and Patuxent Rivers, he returned to Europe, and died a Jesuit at Liege, on the 18th of November, 1679. The school taught by Crouch must have existed from about 1640 to 1659. In this last year he returned to Watten, and the school was probably closed for want of teachers.

The next time we find mention made of a school in Maryland is during the Superiorship of Father Michael Forster, *alias* Gulick. Father John Warner, the English Provincial of the Jesuits, in a letter to the General of his Order, dated August the 20th, 1680, mentions a report that a school had been established under Fr. Forster, in Maryland, in which they taught humanities with great success. One of the teachers of this early school was Thomas Hothersall, an Approved

Scholastic, who went by the *alias* Slater. Mr. Hothersall was born at Greinsargh, England. He was always a Catholic, and made his studies at St. Omer's College. He became a Jesuit on the 20th of June, 1668. From the old Jesuit Catalogue I learn that though he studied theology he was never ordained. He died in Maryland in the year 1698, aged 56 years. Many of the native Maryland Jesuits made their preparatory studies in the school taught by Thomas Hothersall. Hothersall taught school in Maryland about 1677–1695.

Fathers Harvey, Harrison, and Gage, chaplains brought out from England by Colonel Thomas Dongan, the Catholic Governor of New York, attempted to establish a college in that city about 1685. But their efforts in this laudable direction proved fruitless, owing to the fewness of Catholic citizens and the bigotry of their enemies. Leisler, the usurping Governor of New York, wrote to the Governor of Boston, on the 13th of August, 1689: "I have formerly urged to inform your Hon^r that Coll. Dongan in his time did erect a Jesuit College upon collour to learne Latine to the Judges west—Mr. Graham, Judge Palmer, and John Tuder did contribute their sonnes for some time, but noboddy imitating them the collidge vanished."

The next Catholic school that I know anything about was opened at Bohemia, Cecil County, Md., about 1745. This school was probably under the care of Fr. Thomas Poulton, of the Society of Jesus. "This school," says Mr. Johnston, "was the only one in the colony under the control of the Jesuits or any other order of the Catholic Church; consequently it was patronized by many of the leading Catholic families in the colony, who sent their sons there to receive the rudiments of their education, after which they were sent to St. Omer's, in French Flanders, to finish it. This was the case with John and Charles Carroll, both of whom afterwards took such a prominent part in the history of this State. It is impossible, owing to the loss of a portion of the records of the Mission, to ascertain how long the school continued to exist.

Though it is considered to have been the germ from which Georgetown College grew, it seems probable that it was discontinued before the college was organized. Every vestige of the school-house has long since disappeared, but it is well known that it stood in the lawn, a few feet south of the manse, and that the bricks of which its walls were composed were used in the walls of the dwelling-house, which was built about 1825."

Mr. Johnston is certainly right in saying that there was no connection between the Bohemia school and Georgetown College.

A school existed in the last century some few miles from Annapolis. This I learned from an old document sent to the rulers of Maryland in the name of seven Protestant ministers. I forget now the exact date of this paper, but, as far as I can remember, it was about 1760. The teacher was one Euston. Euston, I think, was a Jesuit, as I found that name on several books at the Newtown Manor.

DECRETA CONCILII PROVINCIALIS.

Oregonensis I.*

Sancti Pauli habiti diebus 28–29 Februarii et 1 Martii 1848.

De Rituali.

I. Visum est Patribus a Rituali Romano nullo modo recedendum; ideoque omnibus in hac Provincia presbyteris animarum curam habentibus præcipimus ut omnia, quæ ibi continentur, serio et sæpe considerent et in praxim perducant. Explanationes vero circa sacramentorum administrationem, quæ in initio cujusque capitis habentur, utpote sapientissime editas et cœlesti quadam unctione conceptas, ut sedulo perlegant vehementer in Domino cohortamur.

II. Verum cum forma brevior ad baptismalem aquam benedicendam, ad usum missionariorum regionem peragrantium, valde desideretur; et insuper pro hujus regionis circumstantiis Anglica lingua uti necesse sit, visum est a S. Sede petere facultatem adoptandi Rituale quod, ex commissione Concilii Baltimorensis IV., concinnatum fuit, et ab ipsa S. Sede approbatum.

De Festis.

III. Hæc sunt festa quæ de præcepto ab omnibus Christi fidelibus sunt observanda: Nativitas D. N. J. C. Circumcisio D. N. J. C. Epiphania D. N. J. C. Annuntiatio B. V. M. Ascensio D. N. J. C. Corpus Christi. SS. Ap. Petri et Pauli. Omnium Sanctorum. Assumptio B. V. M. Conceptio B. V. M.

De Solemnitatibus.

IV. Cum festa Purificationis B. M. et Nativitatis S. Joannis Baptistæ stato die celebrari nequeant ob hujus regionis

* Ex Archivo S. Congregationis de Propaganda Fide.

peculiares rationes, Præsules censuerunt a S. Sede supplici libello impetrare ut eorum solemnitas in diem dominicam proxime sequentem transferatur.

De Feriis secundis Paschatis et Pentecostes, etc.

V. Cum ab hisce annis feria secunda post Dominicam Paschatis et Pentecostes, necnon festum S. Stephani, protomart., justis ex rationibus in hac regione nonnisi ex devotione celebrantur, Præsulibus visum est a S. Rom. Sede omnimodam dispensationem petere a quacumque eorum festorum publica et solemni celebratione. *S. Sedes* [. . . .] *quam eam ad dominicam sequentem transferendam.*

De Patrono, vel Titulo.

VI. Statutum est ut Solemnitas Patroni vel Tituli uniuscujusque ecclesiæ in Dominicam subsequentem transferatur.

De Officiis.

VII. Cum Synodi Patribus summopere cordi sit cultum promovere erga sacrosancta Christi Domini mysteria, et Beatiss. Virginem Mariam, necnon et quosdam peculiares Sanctos qui in Brevario Romano non reperiuntur, omnes unanimiter censuere sequentia officia a S. Rom. Sede implorare, videlicet:

1 Feria 6. post Dom. Septuag., Orationis D. N. J. C. in monte Oliveti. d. m.
2 Feria 6. post Dom. Sexag., Commemoratio Passionis D. N. J. C. d. m.
3 Feria 6. post Dom. Quinquag., Sacræ Spineæ Coronæ. d. m.
4 Feria 6. post Dom. I. Quadrag., Lanceæ et Clavorum. d. m.
5 Feria 6. post Dom. II. Quadrag., Sacræ Sindonis. d. m.
6 Feria 6. post Dom. III. Quadrag., Sacr. 5 Plagarum. d. m.

7 Feria 6. post Dom. IV. Quadrag., Pretiosissimi Sanguinis. d. m.
23 Januarii Desponsationis B. V. M. d. m.
18 Martii S. Gabrielis, Arch. d. m.
22 Maii S. Joann Nepomuceni, Mart. dup.
24 Maii, B. M. V. titulo Auxilium Christianorum. d. m.
16 Junii, S. Joann, Fr. Regis, Conf. dup.
18 Augusti, S. Philomenæ V. M. dup.
24 Octobris, S. Raphaelis, Arch. d. m.
14 Novembris, S. Stanislai Kotskæ, Conf. dup.
27 Novembris, S. Irenæi, M. dup.
18 Dec., Expectationis Partus B. V. M. d. m.
Dominica III. post Pascha, Patrocinii S. Josephi. d. 2. cl.
Feria 6. post Oct. Corp. Christi, SS. Cordis Jesu. d. 1. cl.
Dom. post Octav. Assumpt. B. V. M., Sanctissimi Cordis Mariæ. d. 1. cl.
Dom. 2. Octob., Maternitatis B. V. M. d. m.
Dom. 3. Oct., Puritatis B. V. M. d. m.
Dom. 2. Nov., Patrocinii B. V. M. d. m.
19 Martii, S. Joseph, totius regionis Patroni I. d. 1. cl.
3 Decemb., S. Fr. Xaverii, tot. reg. Patroni II. d. 1. cl. cum octav.
Qualibet feria V. non impedita, Offic. de SS. Sacramento. semid.
Quolibet Sabbato non imped., Offic. Concept. B. V. M. semid.

De Jejunio.

VIII. Hæc sunt jejunia ab omnibus de præcepto observanda.

1 Omnibus diebus quadragesimalibus, dominicis exceptis, et Quatuor Temporibus.
2 Pervigiliis Pentecostes, SS. Petri et Pauli, Assumptionis B. V. M., Omnium Sanctorum, et Nativitatis D. N. J. C.
3 Feria VI. infra hebdomades Adventus.

De Benedictione cum SS. Sacramento.

IX. Cum in Venerabilis Eucharistiæ Sacramenti Institutione omnes Cordis sui divitias Christus Dominus velut effuderit, nobisque sui amoris certissimum pignus dederit, ideo omnibus qui alicujus ecclesiæ curam gerunt permittimus ut alternis dominicis omnibusque festis diebus I. et II. cl. Benedictionem cum Venerabili Sacramento populo impertiantur.

De Devotione erga SS. Cor Jesu.

X. Omnibus hujus Provinciæ presbyteris vehementer commendatam volumus dulcissimam illam ac maxime salutarem devotionem erga SS. Cor Jesu quod novissime Pientissimus Deus, hominum miseriis commotus, velut cœlestem fontem patefecit, ex quo saluberrimas aquas non modo nobis, sed etiam animabus quarum curam gerimus, derivare poterimus. Quocirca unusquisque studeat hanc devotionem non modo in se fovere, sed et aliis opportune et importune, omni arrepta occasione, insinuare et excolere innitatur, sibique unusquisque persuasum habeat eo uberius fructus in sacro ministerio se esse percepturum quo ferventiorem in hac devotione sese præstiterit.

De Devotione erga Cor Imm. V. M.

XI. Non minori studio omnes cohortamur in Domino ut cultum erga Imm. M. Virginis Cor foveant promoveantque, præsertim ut qui peccati catenis detinentur tandem aliquando libertatem filiorum Dei adipisci queant.

De Habitu Ecclesiastico.

XII. Cum a canonibus, præsertim a Sacra Tridentina Synodo, optime provisum fuerit, ut qui altari inserviunt a reliquis discernantur non moribus tantum, sed et habitibus, omnibus ecclesiasticis in respectivis diœcesibus commorantibus præcipimus ut nonnisi veste talari incedant. Quod si temporum vel locorum circumstantiæ id vetent, eas adhibeant vestes

quæ viros ecclesiasticos deceant, scilicet, quæ nigri coloris sint et ad dimidiam usque tibiam descendant et bene claudantur.

De Symbolico-Historica Tabula.

XIII. Cum res quæ visu percipiuntur profundius in animis defigantur quam quæ auditu, operæ pretium erit si omnes qui christianæ doctrinæ tradendæ præfecti sunt, præsertim inter sylvestres Indos, symbolico-historicam Tabulam (Echelle Catholique) illam adhibeant quæ anno 1839, divino velut instinctu a primis hujus regionis missionariis, magno animarum proventu, excogitata fuit.

Ad Clerum.

XIV. Antequam huic Concilio finem imponamus, non inopportunum judicamus animi nostri sensus vobis aperire, quotquot estis presbyteri, quos Divina Providentia ut adjutores nobis concessit in ministerio salutis. Videte igitur, dilectissimi, vocationem vestram qua ad opus adeo grande vocati estis, nimirum ad animarum salutem comparandam; et *memores estote arrepti propositi*, ne deficiatis in via. Circumspicite uberem messem quam Deus colligendam vobis in pervasta hac regione paravit, et vires animasque vestras colligite ut, quantum per vos est, ne ulla quidem spica extra manipulos maneat, igne deinde comburenda. Solemne illud ac pervulgatum Dionysii Areopagitæ in mentem sæpe revocate: "Omnium divinorum divinissimum cooperari Deo in salutem animarum," * circa ministerii nostri sublimem dignitatem. Quod si ejusdem pergrandem utilitatem quæritis, ex Danielis verbis accipite: "Qui ad justitiam erudiunt multos fulgebunt quasi stellæ in perpetuas æternitates." † Verum enimvero, ne nostris viribus confisi in inanem et perniciosissimam animi elationem incidamus, et ut in aliis curandis nosmetipsos haud negligamus, velut ad vigilantiæ incitamentum, verba illa Apostoli persæpe mente unusquisque revolvat: "Ne cum aliis prædicaverim, ipse re-

* De eccles. hier. c. 3. Ed. Migne Patr. Gr. III., 166 B. † Dan. xii. 3.

probus efficiar," * quod ab unoquoque vestrum Deus avertat; ejusdem Apostoli verbis ad Timotheum vos in Domino cohortamur: "Attende tibi et doctrinæ, hoc enim faciens, et teipsum salvum facies et eos qui te audiunt." † *Attende tibi*, pretatem scilicet fovendo, in solidarum virtutum acquisitione sedulam operam navando, in vitiis omnibus animo eradicandis. Quæ ut facilius assequi possitis, illa nos vehementissime, pro ea qua vos complectimur Christi caritate, commendamus adjumenta quæ sanctissimis viris semper cordi fuere, quotidianam scilicet piam commentationem per mediam saltem horæ partem, et conscientiæ serotinam discussionem, quibus si piorum librorum lectiones, frequentes ad SS. Eucharistiæ Sacramentum visitationes, et Mariani Rosarii recitationem addatis, non dubitamus quin vos quotidie magis magisque in spiritu pietatis proficiatis. Verum cum ex fragilitate naturæ difficile sit ut in unius anni curriculo non labamur in multis, et animus in diversa distractus non subtepescat, ideoque omnes in Deo cohortamur ut quotannis spiritualibus exercitiis, sive domi, sive alibi, per octiduum in pio secessu vacetis ad excitandam et renovandam sacerdotii gratiam in vobis.

Attende tibi et doctrinæ, non quæ mentem inflat ad perditionem, sed quæ spiritum ædificat ad salutem, illi nempe doctrinæ quam Deus in sacris paginis nos edocet. Quandoquidem, testante Paulo: "Omnis scriptura divinitus inspirata utilis est ad docendum, ad arguendum, ad corripiendum, ad erudiendum in justitia, ut perfectus sit homo Dei ad omne opus instructus" ‡ quapropter nullus labatur dies quin aliquid ex sacris bibliis hauseritis; hæc perdiligenter nocturna versate manu, versate diurna, adeo ut in succum et sanguinem divina illa oracula convertatis. Quam scientiam eo vel magis in istis regionibus (valde) vobis necessariam existimamus quod non raro fortasse obsistendum vobis erit falsis doctoribus illis qui sedentes in cathedra pestilentiæ efficiunt ex verbis Dei verba malitiæ. Illud præterea commendatum summopere volumus

* I. Cor. ix. 27. † I. Tim. iv. 16. ‡ II. Tim. iii. 16, 17.

ut, quantum per tempus licet, serio vacetis studio theologiæ, tum moralis, cujus applicatio, ut probe nostis, quotidie usu venit, tum dogmaticæ et controversiarum, ne filii lucis cum sitis minus sapientes videamini quam filii tenebrarum. Demum "in omnibus præbete vos exemplum bonorum operum, in doctrina, in integritate, in gravitate,—verbum sanum, irreprehensibile, ut is, qui ex adverso est, vereatur, nihil habens malum dicere de nobis." *

✠ Ego Franciscus Norbertus,† Archiepiscopus Oregonopolitanus, definiens subscripsi.

✠ Ego Aug.-Magl.-Alex.,‡ Episcopus Walla-Wallensis, definiens subscripsi.

✠ Ego Mod.,§ Episcopus Vancouveriensis Insulæ, definiens subscripsi.

J. B. Z. Bolduc, Presbyter, Conc. Prov. Secretarius.

Sanctissimus Dominus Noster Pius Div. Provid. PP. IX. gratias, dispensationes, facultatesque a Præsulibus expetitas benigne concessit.‖

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* Tit. 2, 7, 8. † Blanchet.

‡ Blanchet, postea (d. 31 Maii), sublata sede Walla-Wallensi, Episcopus Nesqualensis.

§ Demers. ‖ From the "Collectio Lacensis," iii., pp. 123–8.

CATHOLIC AND ANTI-CATHOLIC ITEMS IN AMERICAN COLONIAL PAPERS.

EXTRACTS FROM "THE MARYLAND GAZETTE."

"Just published, and to be sold by the printer hereof (Price 3s.)

"A Protest against Popery, showing (1) The purity of the Church of England, (2) The errors of the Church of Rome, etc. By Hugh Jones, Master of Arts, of the University of Oxford. Colos. ii. 8. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—("Maryland Gazette," Annapolis, Friday, May 17, 1745.)

"GENTLEMEN OF THE UPPER AND LOWER HOUSES OF ASSEMBLY:

". . . . In a Letter I have received from Mr. Clinton, the Gov. of N. Y., he represents in strong terms, that the solicitations and arts practiced by our enemies the French and their Jesuitical Emissaries, have rendered the fidelity of the Six Nations of Indians greatly to be suspected; and that there is too much reason to apprehend that they will be seduced and drawn off from our alliance, unless speedy and proper methods be taken to prevent it.

"This is the purport of Mr. Clinton's letter, and I think it incumbent on me particularly to recommend this affair to your consideration; and the occasion should be the more gladly embraced at this time, as we are yet not informed of the issue of that unnatural and wicked Rebellion, broke out in Great Britain, in favor of a Popish Pretender. . . . ."—(Extract from a speech of Gov. Thomas Bladen to the Houses of Assembly, "Gazette" of March 18, 1746.)

" . . . . We are very sensible of how great importance it is to us, to preserve the fidelity and friendship of the Six Nations of Indians, especially under our present circumstances; and we assure you that we will cheerfully concur in the most proper measures to prevent and disappoint the designs of our enemies, or any of their Jesuitical Emissaries, either amongst the Indians or elsewhere.

" We shall gladly embrace every occasion of manifesting our duty and zeal for his Majesty's person and service, and to testify our abhorrence and detestation of that wicked and unnatural Rebellion, raised in Great Britain, in favor of a Popish Pretender. . . . ."—(Extract from the reply of the Upper House of Assembly to the Gov.'s speech—from " Gazette " of March 18, 1746.)

"Annapolis:

" Last week some persons of the Romish Communion, were apprehended, and, upon examination, were obliged to give security for their appearance at the Provincial Court."—(" Gazette " of March 25, 1746.)

" Mr. Green:

" You are desired to print the few enclosed sheets, from which the Roman Catholics in this province may learn the unhappy condition of the Protestants in France, and the cruelty with which they are treated in that Country, the least bigoted of any Popish kingdom in Europe; so that by comparing the mildness and lenity of a British government with the arbitrary injustice and inhumanity of all those where their own religion prevails, they may become sensible of the happiness they enjoy under a Protestant administration, and (if not openly, yet in their consciences) acknowledge that spirit of Charity and Benevolence, so eminently to be distinguished in the reformed Churches from the persecuting spirit of the Romish Religion." [Here follows a long memorial concerning the present state of the Protestant Religion in France.]—(" Gazette " of March 25, 1746.)

"The following Particulars of the murder of Richard Waters, in Kent Co., on the 5th inst., having been transmitted to us, are here inserted:

"About two months ago Hector Grant, a Highland Papist, and James Horney, an Irish one, both Servants to Mr. Waters, communicated to a West Co. convict woman (servant to Mr. Waters, and of the same communion with the other two), and an orphan apprentice girl, their intention to murder their Master; to which the women agreeing, they all swore on a Bible not to make any discovery." [Here follows the details; and it is added]: "The Highlander received the Sacrament at Mass, the Sunday before this tragic scene was executed; and, notwithstanding his most obstinate denial of knowing anything of the fact, appears to have been the first proposer and principal actor in this tragedy."—("Gazette" for April 22, 1746.)

"Annapolis:

"On Friday last, Hector Grant, James Horney, and Esther Anderson were executed at Chester, in Kent Co., pursuant to their sentence, for the murder of their late master. The men were hanged; the woman burned. They died penitent, acknowledging their crimes, and the justice of their punishment."—("Gazette" for May 20, 1746.)

"Annapolis:

"Friday last, at a court holden here for the County of Anne Arundel, 3 persons were arraigned for drinking the Pretender's health; and being found guilty, after a fair trial, they were fined 20 lbs. each, and obliged to give security for their good behaviour."—("Gazette" for June 17, 1746.)

"A Proclamation:

Whereas I have received certain information, that several Jesuits and other Popish priests and their emissaries, have presumed of late, especially since the unnatural rebellion broke out in Scotland, to seduce and pervert several of his Majesty's Protestant subjects from their religion, and to alienate their

affections from his Majesty's royal person and government; altho' such practices are high treason, not only in the priests or their emissaries, who shall seduce and pervert, but also in those who shall be seduced or perverted: I have, therefore, thought fit, with the advice of his Lordship's Council of State, to issue this my Proclamation, to charge all Jesuits and other Popish priests and their emissaries, to forbear such traitorous practices, and to assure such of them as shall dare hereafter to offend, that they shall be prosecuted according to law. And all magistrates within this province are hereby strictly required and charged, when and as often as they shall be informed, or have reason to suspect, of any Jesuit or other Popish priest or any of their emissaries, offending in the premises, to issue a warrant or warrants against such offender or offenders, to take his or their examinations, and the examinations or depositions of the witnesses against them; and if need be, commit such offender or offenders to prison, until he or they shall be delivered by due course of law. And I do hereby strictly charge and require the several Sheriffs of this province, to make this my Proclamation public in their respective counties, in the usual manner, and as they shall answer the contrary at their peril.

"Given at the City of Annapolis, this 3rd day of July, Annoque Domini 1746. T. Bladen."

—(From "Gazette" of July 22, 1746.)

". . . . The province of Maryland's not raising such large numbers, may in great measure be owing to the religious sentiments of its inhabitants, where, I am told, above 16,000 of them are profest Roman Catholics; and it can't be supposed they would cheerfully enlist in an expedition designed to extirpate and destroy those people who have the same way of belief and worship, and without the pales of whose Church they think there is no salvation. . . . ."—(Extract from an article bearing on the zeal displayed by the several provinces in furnishing men, etc., for expedition against Canada; taken from "Gazette" of October 21, 1746.)

". . . . Whoever considers the dangerous situation the British Colonies in America are under, by being surrounded by an immense country in the possession of those restless and professed enemies to all liberty, the French, ought to be fired with a noble ardour and indignation, on every opportunity that offers, of being secured from the mischievous attempts of such unnatural neighbors—a set of scheming ambitious slaves, who, having tamely resigned their civil rights to an arbitrary prince, and their religion to an insolent, assuming priesthood, pride themselves in extending the power and conquests of these enslavers of both soul and body, these pests of human society, and invaders of the most sacred privileges of mankind. . . . .

"You have alledged that there being only 300 men sent from this province (Md.), was owing to the great number of R. Catholics among us. They are numerous, 'tis true, tho' your calculation is too large by more than one half, according to the best information I can get, and I have taken some pains about it; but be this as it will, justice is due to all men; that they are not, in any degree, the cause of it, is evident from the following undeniable facts: The sum of money and number of men to be raised were limited by the Assembly; R. Catholics are not admitted there, and there were actually more men enlisted than the number required, part of which were sent into Virginia, and the remainder disbanded. . . . . The true reason, then, why the province of Md. did not send a greater number to assist in the Canada Expedition, was not because the R. Catholics were numerous and would not enlist, but is contained in this melancholy truth, *We are poor*."—(Extract from an answer of a correspondent to the foregoing, taken from "Gazette" of November 25, 1746.)

"To the Jesuits Established in Maryland and Pennsylvania:

"Learned Sirs:—Imagining myself principally concerned in the applauded answer to my Protest against Popery, that

has been handed about by some of you in these parts, I have used all means in my power to procure one; in order for which I applied to the gentleman on whom it is fathered, but he having in a very handsome manner disowned it, I presume I may be excused for making this my public request, that some one of you would vouchsafe to transmit me one of the books, that I may rejoin to any sophistical fallacies or sarcastical falsehoods (those usual tropes of St. Omer) that I hear this smart performance (as your friends call it) abounds with; assuring you that any assertions of mine, that it truly demonstrates to be erroneous, shall readily be recanted. Your compliance with my request will confer a great favor on,

"Learned gentlemen, your humble servant,

"Bohemia, Sept. 15, 1746. H. Jones."

—("Gazette" of Dec. 2, 1746.)

"Assembly Affairs.—The committee of aggrievances delivered a long report, relating to the growth of Popery."—("Gazette" of June 25, 1752. Report not given.)

"Annapolis.—On last Friday, Terence Connor was executed here, in pursuance to his sentence, for the murder of James Boyles, in Frederick Co., in Aug. last. He was born in Ireland, was of the Romish persuasion, and was attended in the Cart at the Gallows by a priest, who conversed with him in whispers for a short time, and then left him. He behaved with composure and decency."—("Gazette" of Oct. 26, 1752.)

"Daniel Johnson (executed at the Gallows near Newbern, North Carolina, Oct. 20th, for counterfeiting), died a stanch Roman Catholic, and was very earnest and pathetic in his prayers for the friends and followers of Lord Lovat, Kilmarnock, Balmerino, and all the rebels that suffered in the late Rebellion, and heartily prayed for a continuance of that noble spirit which he hoped was yet alive in Scotland among the well-wishers of the Pretender."—("Gazette" of December 7, 1752.)

"Mr. Green:—Be pleased to accept the inclosed, and publish the underwritten Deposition.

"Yours, etc., Turnor Wooton.

"On the 31st day of October, 1753, Turnor Wooton made oath on the Holy Avangels of Almighty God, that neither Mr. Basil Waring, of Prince George's County, Gentleman, nor any other person ever did, by words, ways, or means, persuade or endeavor to persuade him, the same Turnor, to send his son, Thomas Sprigg Wooton, or any other Child that he has, to St. Omer's to be educated.

"Sworn before Robert Jenckins Henry."

—("Gazette" of Nov. 1, 1753.)

"Mr. Green:—Having a personal concern in the Deposition, which appeared in your 'Gazette' of November 1st, I judged it necessary for me to give you a like trouble. I had some reasons for delaying my purpose; but they not effecting what was hoped for, I desire a place in your next for this that follows; and am your humble servant,

"William Brogden.

"November 24, 1753.

"The Rev. Mr. Brogden made oath on the Holy Evangels of Almighty God, to the truth of the following declaration: 'That about two years ago, Mr. Turnor Wooton was speaking to me of his son Tommy (as I understood Thomas Sprigg Wooton), telling me he had a great desire of learning, and that he should have the best education it was in his power to give him. Upon which he took notice of several advantages of the education at St. Omer's, and mention'd Mr. Basil Waring as the person by whom he had a knowledge of them. At this distance of time I do not charge my memory with the very words that Mr. Wooton then made use of, whether he said that Mr. Waring had made this representation to (him) or only (Mr. Waring says), I cannot swear; but I solemnly aver upon my oath, that Mr. Wooton named Mr. Basil Waring to me as the author of that information; and in such a

manner as gave me no reason to doubt that Mr. Waring's design was to persuade Mr. Wooton to send his son to St. Omer's to be educated, especially as Mr. Wooton seemed inclined at that time to do so.'

"Sworn before John Hepburn."

—("Gazette" of November 29, 1753.)

"THE HUMBLE ADDRESS OF THE HOUSE OF DELEGATES:

"We, his Majesty's most dutiful and loyal subjects, the Delegates of the Freemen of Maryland, in Assembly Convened, beg leave to represent to your Excellency the impending dangers we apprehend from the growth of Popery, and the valuable and extensive possessions of Popish Priests and Jesuits within this province. Other Protestant States have thought it necessary to guard themselves against the Jesuits and other Popish Emissaries, and we trust the same will be done here. We humbly hope, therefore, that your Excellency will put into all places of trust and profit none but tried Protestant subjects, and that you will take all possible care to have the laws duly executed for our common safety, etc."

To this Gov. Sharpe replied that his concurrence would not be wanting to any measures looking to the safety and welfare of his Majesty's good Protestant subjects.—("Gazette" of March 14, 1754.)

"TO THE PUBLIC:

whose attention to the following particulars is humbly requested by a native of the province, and one sincerely devoted to its true interest and service:

"His education as a Protestant of the Established Church of England, gave him an early abhorrence of Popery, and of those evils, both religious and civil, which are the sure and constant attendants of it. And having found, from whatever he could collect of the history of this country, either from conversation, or such small tracts as he has casually met with treating this subject, that the Romish Religion had ruled

almost without any check or control from the first settlement of it, down to the Revolution; and even since that period had been too much cherished and fostered, and that it has occasioned commotion, and produced some tragical events. He thought it his indispensable duty to his native country, to use his best endeavors to reduce this still formidable faction within such bounds as should be consistent with the well-being of a Protestant community. To fix and determine these bounds, as it was not his province, so it was no part of his design. It may perhaps be thought worthy of the attention of the Legislature, at this juncture more especially, when a foreign enemy, to whom their attachment is notorious, is hovering upon our borders.

"But it seems, there are those, who impute everything he has done to restrain this faction, 'to a spirit of intolerance and persecution towards those who differ from him in matters of religion.' Such who say this would do well to consider, that in the same breath in which they condemn him, they arraign the wisdom of the British Nation in its laws and statutes. The same vindication will serve both them and him. Those, however, who are acquainted with the nature of human society, and the history of our mother-nation, will readily acquit them, and consequently him also, convinced of the absolute necessity there was for such laws there, and is for such as would lay them under proper restraints here. Nor can any Protestant community trust Papists with a share of its power, without being guilty of an unpardonable neglect of its own preservation, and a kind of self-murder, if I may use the expression, in thus putting a sword into the hand of its enemy. With their religious tenets, otherwise than as in their consequences they may affect the community in its civil capacity, he has nothing to do; so far was he from adopting that most impious of them all, 'The lawfulness of persecution in religious matters'—a tenet which has been the source of dreadful calamities to mankind, and the principal of those for which he became their enemy. That Being who looks into the most

secret recesses of his bosom, knows that there is no such viper there.

"The apprehensions that he had, that some fatal consequences might one day or other follow, not only to this his native country in particular, but to the whole British Dominion in general, upon the Continent of North America, should the Popish faction gain ground, as he had reason to think it did, determined him to seek redress of these grievances in England, convinced as he was from several fruitless attempts, that it was not to be expected here. Upon his arrival in London he easily found access to the Earl of Halifax (as the injured and oppressed will always do), a nobleman of distinguished merit and abilities, and whose office and inclination both lead him to patronize the colonies with a spirit truly patriotic. Why this attempt, so promising in the beginning, from having gained this noble lord's patronage, did not succeed in the end, is not necessary to be related here. He will only observe, that it was through no fault of his Lordship; and he will presume to add, nor of himself. It may, however, be productive of some good consequences, though it miscarried in its chief aim and view. It may prompt men of better heads and abilities than his, to reflect seriously and in time upon this most important subject, and then he is persuaded they will easily discover the necessity of laying his powerful faction under some farther restraints. And if, to this reflection of our danger from a domestic enemy, be added that of the neighborhood of the French, and of the restless and enterprizing genius of that people, together with the assiduous care by them taken, to cultivate the friendship of the Indians, this apprehension of danger will not appear so romantic and visionary, as these men would represent it. But for once to suppose with our adversaries that it is as groundless as they would have it thought, is it reconcileable with the common sense of mankind, to suffer places of profit and the rewards of society to be enjoyed by those, who are known to be the enemies of it?

"But not to conceal an objection to his conduct, which comes from his friends, and of much greater weight than any of his adversaries can urge against him, viz., 'why he, a private person and without authority, undertook the redress of the public grievances?'—he is here at a loss for an answer, and must ingenuously acknowledge, that his zeal for the public service was superior to his discretion. With the candid and those of a true patriot spirit (and to such only he applies who can feel the calamities and distresses of their country) the goodness of his intention will perhaps atone for the indiscretion of it. If this apology will not serve him, he has no other to make. There may, however, possibly be Gentlemen who can see some merit in what he has done or attempted to do. If any such there be, they may think it reasonable, too, that he should be reimbursed any expense he has been at in his attendance upon this affair, and then they will consequently fall upon a method of doing it, which, however, he will not presume to prescribe to them."—("Gazette" of March 14, 1754.)

"Besides this, 'tis well known that vast sums of money are every year transmitted to France, etc., for the education of our young Gentlemen of the Popish persuasion, etc."—(Extract from a communication to the "Gazette" of March 21, 1754.)

CONVERSION OF MR. JOHN RICHARD,

RELATED BY HIMSELF.

Mr. John Richard Jackson, son of Thomas and Anne Richard, and born February 21, 1787, at Alexandria, Va., reached Montreal August 19, 1807, as a Methodist minister. The tradition in the Seminary of Montreal is that he visited that institution with the object of converting Rev. Mr. Roux and the rest of the Sulpitians to the Protestant religion, which he believed with all the sincerity of his heart. Instead, however, he became a Catholic, and entered the Seminary. He received the tonsure August 26, 1810; minor orders September 15, 1811; the subdeaconship 27th September, 1812; deaconship 18th July, 1813; and was ordained priest 25th July, 1813. He was received into the Company of St. Sulpice 17th February, 1817; was in France and Rome 1826–8, and died at Montreal while attending the immigrants stricken down by ship fever 23d July, 1847, after having been pastor of the Irish Catholics at Montreal. Mr. du Courson, Superior-General of St. Sulpice, on hearing of his death, wrote: "You have lost much in losing the two Messrs. Richard. Mr. John Richard had so much wisdom, so much moderation, an authority so justly acquired. He was, as you say, the Angel of Counsel in the house."

The record in the Seminary declares him to have been "prudent, adroit, methodical, a judicious observer, a wise counsellor, and above all a holy priest."

The following was addressed by him to the Superior of the body to which he had belonged, when he determined to become a Catholic:

Rv'd Sir: As I conceived it would be acceptable to you, I hereby send you an extract from my journal containing several particu-

lars relative to my journey, the treatment I met with in Lower Canada and my present situation. As I have not minutely described the state of my mind you cannot accurately judge how far I am justifiable in the step I have taken; be assured, Rv'd Sir, the maturest deliberation and prayer have been exercised in order to know the will of God in this important case.

Yours affectionately, J. RICHARD.

23 *July.*—According to appointment I reached Haltford Township, here I expected to meet with George McCrackin but as he did not come through the course of the day, I concluded, after some deliberation to meet Joseph Scull at Charlestown in order to gain some intelligence concerning him, in the afternoon, he came and brought me a letter from the purport of it principally was "that it was impossible for him to undertake the mission to Canada on account of his health, the lameness of his horse: etc. though I felt somewhat disappointed, yet my resolution was not in the least shaken with regard to any dangers or difficulties incident to the route. My mind at this time as in other no less trying, is filled with the presence of God. I have a sure confidence in the divine protection, and my heart with Jacob's repeats "If God will be with and keep me in this way I go and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God."—Gen. 28: 20, 21.

25 *July.*—I set out on my route after riding about 30 miles, accidently fell in with P. Vannest and A. Tenks, Missionaries for the Holland land tract at Batavia Township, they appeared to be of good cheer: had just returned from inspecting the country and were then drawing up the plan for a circuit of four weeks, the settlements are quite numerous in this new country and the people so desirous to hear the word that two or three more missionaries might be employed with success. I understood that Jeremiah Minter had been along through the great road, but had rendered himself exceedingly disagreeable to the people, and indeed I found this to have been the case in several places that I myself had been at. There was likewise at this time a Presbyterian Missionary in the country, what success he met with, I did not ascertain.

26 *July.*—Tarried in the village and preached twice. Mr. Ellicot agent for the Hall, S. Com. invited us to dinner: we found him to be quite agreeable in his manners; but an utter stranger

to religion, in the afternoon we visited a man under sentence of death, for the murder of two men in a shocking manner: he was to appearance quite stupified and senseless, yet trusted in a hope that his peace was made with God.

July 27th.—I parted with Bro. Vannest and rode through the rain and mud to Buffaloe, (a little Village so called on the Erie Lake) about forty miles from Batavia, I felt so unwell in the latter part of the day that it was with much difficulty I could sit on my horse, but my heart fainted not seeing God was with me of a truth.

July 28th.—The outlet of Erie Lake at black rock in the Canada shore, the road is tolerably good. The British have a post called fort Erie, about a mile above the crossing place just at the outlet. The lake, I was informed is four hundred miles in length and upwards of forty miles broad in some places, though here not more than twelve. After proceeding about twenty miles through a level country, it forms the celebrated Niagara Falls and soon after is swallowed up the Ontario lake. The Falls present a very interesting scene to the eye of the traveller. . . . . The water having rolled about 2,000 miles (from the lake of the woods, through Superior, Huron and Erie lakes) seems at this place to have been unexpectedly checked, as if insulted it recoils to collect fresh assistance which having obtained, it spreads on all sides, levels all that opposes and precipitates with a tremendous noise 170 feet untill it rests exhausted on the bosom of the river which it forms, the first idea that struck me in viewing the situation of the Fall was that here nature formed the clouds that shade and water our earth, and sent them borne on the wings of the wind to refresh and vegetate the world, this idea was strengthened by observing vast columns of clouds ascending out of the abyss below at intervals and sailing with a kind of awful dignity down the course of the river. I never felt my insignificance in the creation more than when standing on the heights. I viewed this magnificent scene, at some distance from me, yet how much more when I viewed myself with respect to him who formed not this alone, but the earth and all that is in it.

July 29th.—I visited several of our friends on the road. The Methodists are quite numerous in this (Niagara) circuit, there is also a Congregation of Mennonists on the Lake road. The people, in general are —— live in snug houses, the land yields plentifully and appears to be in a good state of cultivation.

July 30th.—I rode about 20 miles to Brother Jones on the head

of the Ontario lake a kind man, but somewhat singular (especially where there are so many white women) has got an Indian wife and several children, the lake at this place opens a beautiful prospect to the eye stretching along the shore hundred of miles sometimes escaping the sight and at other presenting, Islands, woods, and hills, blending together in magnificent order, nothing tends more to elevate my heart towards God than scenes of this kind; behold! "he sitteth on the flood and weigheth the hill in a balance."

July 31*st.*—I passed by several tents of the Missessogos Indians, these are the Aborigines of the country and were formerly quite numerous, but are now reduced to a small number, the celebrated Col. Brandt, lives in a very neat house, on the bank of the lake. Sometime ago he translated the Gospel of St. Mark into the Indian language for which the king complimented him highly in a preface to the prayer book translated for the use of Mohawk Indians. This tribe I am informed, live on the grand river are quite civilized and are formed into the church. The government sent over a clergyman to instruct them, merely to save appearances I suppose, for he from the observations, I heard respecting him, will never be of any benefit to them as a minister.

August 1*st.*—I preached at young street at eleven oclock and at 6 oclock at york the Capital of the upper provinces, here the governor resides, who has lately been recalled. As to the town itself it is composed of scattering houses built altogether very badly along the bay shore and present no very interesting view to the eye.

Aug. 2*nd.*—I left York where I was very kindly treated by Doctor Styles, and rode about 30 miles through the wilderness, the rumour of war has reached the interior of the province and causes a considerable agitation among the people, should any thing serious ensue, I fear it will be very destructive to the interest of religion in the provinces and on the frontier of the states.

Aug. 3*rd.*—I rode about 60 miles yesterday, and today through very bad roads so that several times my life was in jeopardy, about night-fall I got into the circuit called Smiths' Creek here are several societies and under the care of one preacher who is very acceptable to the people.

Aug. 5*th.*—The road led through an Indian Village of the Mohawk tribe, they emigrated some years ago from the New-York state and settled here under the patronage of government, there is a neat church, with a steeple and bell built for their use, the

minister resides at Kingstown and visits them once or twice in the year, they had formerly a school-master among them, but as the school was poorly attended they have discontinued it, undoubtedly the design of government in their attention to those poor savages was highly laudable, yet I fear the end does not answer to it, indeed I believe they are still heathens and totally ignorant of the nature of true religion. . . . .

Lord's day, Aug. 8th.—I preached at the meeting house in the second Township in quintic Circuit, here I found some Christians of the same spirit as those in the South, with whom I rejoiced greatly. Samuel Coate has published an answer to a pamphlet, written by a Calviniste Minister, styled "The Sovereign and universal agency of God." The book is in circulation here, and in the opinion of many is a compleat refutation of the pamphlet. This controversy, as I am informed, originated in a public debate held between Brother Coate and Mr. McDole (the minister in question) in which it appears Brother Coate was victorious at last in the opinion of the majority.

Aug. 6th.—For about fifty miles I rode in the most excrutiating pain, and what contributed to augment it was the excessive badness of the roads, I have heard several times that Sam. Coate is gone to England and has taken Madam to Quebec and left Bangs at Montreal : the not receiving any letter from Mr. Asbury to the contrary has been construed by him as a kind of permission to go, I expect. I feel somewhat disappointed at this, yet I have resolved to go on, and look at the country if nothing more.

Aug. 7th.—I remain at Brechenbridges (a local preacher's) waiting for a boat as a water passage is represented to be much more convenient than the land route ; here there is a very agreeable landscape as far as the eye can reach for many miles around, the viewing nature with reference to the Divine Original give such an agreeable colouring to the whole, that not only enhances it in the esteem, but likewise inspires the pious heart with a kind of delight, to which the unbeliever is altogether a stranger.

Lord's day, 15.—I was enabled to preach twice, to a serious congregation, though not very numerous. I could not but remark the seriousness and composure with which several Canadians attended the worship, though they understood nothing that was spoken, to this I suppose they were induced chiefly through custom, from their infancy, an impression is made on their mind favorable to religion and the extraordinary pageantry of their worship fixes it still deeper therein after they are grown up. . . . .

Tuesday 17th.—I hired a Canadian boat, to take me down the river, the watermen are very skilful in navigating their *batteaux* and in their way, quite kind to passengers, but withall the most profane wretches I ever saw.

Wednesday 18th.—We continued sailing all this day, the country along the river looks very agreeable, the greatest part is settled by the French; after night-fall, we got to Lachine a harbour on St. Lawrence.

Thursday 19th.—Morning. I reached Montreal before breakfast, here I found Bro. Bangs who has been here about 6 weeks and has sent up to Oswegachie for his wife, who is expected down every day. The situation of the society in this place is not very encouraging, there are but few of them and those are poor in life. The Preacher is obliged to board at a house where he is not permitted to pray with them, and of course his situation is very disagreeable.

Saturday 21st.—I went to the Roman Church, and had an opportunity of viewing the Ceremony of saying Mass for the dead, undoubtedly there is something, in their manner very striking to the mind of a stranger. The Priests are not so popular now as formerly, but still are in much estimation among that lower Class.

There is likewise many orders of nuns in the place, who have their respective Convents, there was likewise some years ago a number of Monks but they have all dwindled away to one who is of the Mendicant Order.

Lord's day 22nd.—I preached twice to an attentive little audience, in an upper room hired for the purpose near the Roman Church.

Wednesday 25th.—I had an interview with two gentlemen of the Roman Clergy, merely in order to be informed in their doctrine and worship, they treated me with the politeness of Christians and put some books into my hands for perusal. . . . .

Thursday 26th.—I again visited one of the Priests I saw yesterday, there was no less tenderness in his conduct towards me than before, he likewise favoured me with a book written many years ago, entitled "an Essay for Catholic Communion," wherein the writer endeavours to remove those undue prejudices that originate in a misrepresentation of the Catholic Doctrine.

Tuesday 31st.—I wrote a letter to Mr. Lesaulnier Desauye the Priest, giving an account of myself and expressing a desire of further instruction. . . . . In the afternoon I waited on them

again in their chamber, several hours were spent in improving conversation: to their kindness they added the loan of two books, one entitled "The Catholic *Scripturist*" and the other the "*Lives of the Saints.*" I feel myself much indebted to them for their friendly acquaintance and trust it will be advantageous to my spiritual interests.

Wednesday, Feb. 1st.—I waited on Mr. Lesaulnier Desauye: he received me as usual and expressed towards me the most earnest good will.

Thursday 2nd.—The Priests dedicated themselves to God in a very solemn manner calculated to make a striking impression on the mind.

Friday evening.—I visited the Seminary almost persuaded to be a Christian, and on Saturday I addressed another letter to one of the gentlemen giving a statement of my mind and putting myself under their direction.

Lord's day 5th.—Mr. Bangs waited on me with two of the society and required of me an explication of my conduct, with respect I suppose to my acquaintance with the Priests, this I refused at the present time and referred him to a future period without any further discourse, he declared I was an imposter and therefore would have no more to do with me.

Thursday 7th.—It circulated about that I am a *spy* from the United States at least (I am informed there is a suspicion of this nature). A gentleman this morning aware of the delicate circumstances I was placed in, informed me it was necessary to wait on some Magistrate for examination, this as may be easily discovered originates in the conduct of Mr. Bangs and his council towards me, conduct hitherto unparalleled in the History of Methodism.

Wednesday 8th.—I waited on a magistrate and showed my papers which were quite satisfactory to him; likewise to-day that I might not be any longer intruded on, I changed my lodging to Monsieur Prudens a point near the nunnery.

Thursday 9th.—Mr. Lesaulnier Lesausyes sent me the Vulgate Edition of the *bible* and the Lives of the Saints written by the Revd. Alban Butler. . . . . Mr. Boussin Pusang was so obliging as to pay me a visit which was principally employed in edifying conversation.

Friday 10th.—To-day I saw the College, a very neat building built at the expense of the Catholic Priests. The accommodations for the scholars are very commodious and the whole institution evinces the singular care the gentlemen take for the instruction of the rising generation.

Wednesday 15*th.*—I am closely engaged in examining the ground of the Catholic Faith: as I progress the truth seems to me more dear so that I am fully convinced no Doctrine has been more misrepresented as far as I can understand it. I see nothing, but what has the sanction of God's word therein. O ! that I may at least come to the truth.

Thursday 16*th.*—I am still devoted to my studies. In the family where I am, we keep the fasts prescribed by the Church very regularly. There are one or two young men boarders in the same house from the College. They appear to be very upright and strict with regard to religious matters. One or another of the Priests kindly visit me almost every day, and their conversations help me a great way to remove the prejudices and objections.

Friday 17*th.*—In the evening I visited the College with Mr. Boussin Bousang and was introduced to Mr. Rivieres Evier, a very obliging gentleman, who on my coming away lent me a book entitled the "Ground of the Old religion."

Saturday 18*th.*—I read carefully the book I received yesterday and I am convinced, the argument alleged therein are unanswerable on any just ground. . . . .

Mr. Rivieres Evier was likewise so kind as to lend me another book, entitled "An abstract of Ecclesiastical History."

Sunday 19*th.*—I attended a Mass this morning at 6 oclock and the after part of the day was engaged in reading the Eclesiastical History: here I find new proofs for the Apostolicity of the Catholic Church.

Monday 20*th.*—Mr. Rivieres Evier visited me, and afterwards Mr. Lartig, both of whom I feel a singular respect for the interest they seem to feel in my conversion to the Faith.

21*st Sep.*—I went to see the hospital it is under the care of Nuns of the black order and is excellently calculated for the purposes of humanity. I cannot but here remark, that learning and charity are much indebted to the Catholic Church, which is invariably zealous to promote them in every age, though malice has always been busy to attribute the origin of such institutions to the worst of motives.

Thursday 24*th Sept.*—I wrote to the steward of the Methodist society as followed: "Having at length, after much prayer and deliberation come to a serious resolution to embrace the Catholic Faith, delivered to the Church by Our Blessed Saviour Jesus Christ, I deemed it meet and right in consideration of the office I once held among you hereby to inform you and through you all whom

it may concern, of this my resolution made in the fear of God, and with an especial eye to his glory: further more that I renounce it, that authority and office which was conferred on me by the Superintendant of the Methodist society, which I do not believe to be consistent with that order which Christ has established in his Church, and lastly that I protest against the Methodist Societies as being a continuation of an ancient heresy and schism and calculated only to keep up and foment divisions, respecting the great truths of religion, and under these impressions I cannot conclude without beseeching you and all others seriously to ponder and weigh in their minds the awful consequences of being separated from the true Church of Our ever Blessed and Glorious Redeemer, I therefore earnestly conjure you to lay aside the prejudices of your situation and closely examine the ground of that religion to establish which Christ died upon the Cross, finally be assured that although my opinions are changed, my affections are not alienated from you. I shall carry with me into the bosom of the Holy Church a sincere regard for your persons and shall earnestly pour out my prayers before God that he may conduct you all to that Faith, which can save and bring you to an eternal inheritance.

"P. S.—I depend on your honour that you will read the above to your friend yourself and preserve it in your keeping without entrusting it to others.

"I subscribe Your's in C. Jesus the Lord,

"J. RICHARD."

The last clause shows that Mr. Richard sought no publicity, and issued no work giving the reasons for his step. The Methodist clergyman, Rev. Samuel Coate, however, deemed it necessary to enter the field. As Mr. Richard gave no reasons, Coate supposes what his reasons were, and answers his own imaginations in a curious little book entitled: "An Inquiry into the Fundamental Principles of Roman Catholics, in a letter to Mr. John Richards; By Samuel Coate. Brooklyn, 1809."

THE SMALL-POX AMONG THE INDIANS AT AND NEAR FORT MICHILLIMAKINAK IN 1757.

[Extracted from the "Registre des Baptêmes administrez aux françois dans la mission de St. Ignace de Michilimakinak."]

BY VERY REV. EDWARD JACKER.

Page 47: "I have baptized privately (ondoyé[a]) a little girl who is ascribed to Rupelais, and a daughter of la Culote: this little girl was about six weeks old, sick with small-pox, this 11 8bre 1751 le franc j.

"I have given private baptism to-day to a little Indian girl, aged about one year, who is called ȣtiskȣiabano,[b] this 15 8bre 1757.

"This same day, I gave private baptism to the son of Miskȣmanitȣ[c] who desired baptism and very dangerously sick with small-pox. I have given private baptism to-day 15 8bre to the son of the late ȣichemam,[d] whom I buried on Thursday, and Kininchiȣé,[e] both dangerously sick, they solicited baptism earnestly and promised to receive instructions and live as Christians, if they recovered: both died the 17th."

Page 48: "I, undersigned, missionary priest of the Society of Jesus have solemnly baptized Mary Bichibichikȣe[f] (dead[g]) an adult aged about twenty-three or twenty-four years, sufficiently instructed and desiring baptism; the god-father was

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[a] Undoubtedly an Indian. Mekinot (mes culottes) is the Ottawa name.

[b] Odishkwaiabano, "at the end of the East," or "at the close of daybreak." As there is no w in French, the early French missionaries universally employed the Greek ȣ to represent the sound of w or oo.

[c] Miskomanito—"Red Manitou." The name is still in use among the Ottawas.

[d] Wijemam, "Good Tobacco." The m means mort—dead.

[e] A man's name, Ginijiwe—"He cut something long."

[f] Bishibishikwe, "Bright Lynx," with the female ending "kwe."

[g] Inserted between the lines by F. LeFranc.

Mr. Janis, a trader, and the god-mother Mde. Sanschagrin at Michillimakinak this 18 8bre 1757.

"M. L. LeFranc, Miss. of the Socy of Jesus.

"A. Janisse. Angelique taro.

"On the 18th I gave private baptism to the son of Neȣkima,[a] he was dangerously sick with small-pox.

"I have given private baptism this 22 8bre to a little boy (dead)[b] at the Point,[c] aged about six months, in danger.

"On the 27th I gave private baptism to a Panis[d] woman belonging to Mde. Blondeau, and to Mr. Cardin's.[e] On the 28th I privately baptized Memanghiȣinet's[f] daughter. The 29th Mikisenȣa's sister-in-law,[g] all dangerously sick.

"I had baptized privately a week ago Sarasto,[h] a panis of Mr. Sanschagrin. The 1st 9bre I gave private baptism * to a little boy of the same (effaced), the panis of M. de Blondeau, the 3d a little Indian who is at the house of Mr. the Commandant, it had been abandoned, which was said to belong to

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[a] Neogima, "Lower Chief" or "Fallen Chief."

[b] Inserted afterwards by the missionary. This remark applies to the word in subsequent entries also.

[c] La Pointe de St. Ignace, the sight of the first Michillimakinak mission.

[d] A stroke crossing the words "celle" and "panis" is in the original. It was undoubtedly made for the purpose of showing that the persons thus marked were dead at some *later period*, when Father Dujaunay revised the book for the purpose. This applies to all the following cases. To judge from the color of the ink, that revision of the records was made as late as 1762, where the last case occurs.

[e] *Panis*, an Indian slave. This French term is probably the Ottawa (and Ojibwa) *abanini*, and perhaps connected with *Bwan*, the Ojibwa name of the Sioux, and with *Pawnee*. The roots *bwa* and *ban* imply a negation, past time, a lapse and impotence. War captives are sometimes represented as *headless* men, in Indian pictography.

[f] *Memangiwine*, "Bighorned."

[g] *Migisêsa*, "Little Eagle." (The circumflex gives a nasal sound to the vowels over which it is placed.)

[h] This is not an Algonquin name.

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* (Marked to be inserted at this place.) A Sac.[i] I baptized privately 31 8bre the brother-in-law of Mikisinensa,[j] died 2d 9bre, the 2d 9bre I baptized privately.

[i] A Sac (Sauk) Indian.

[j] Ought to be *Mikisesa*, as before.

Chambeli[a] (dead). A little panis girl of Mr. the Commandant; the 4th, I gave private baptism to *ʊ*abikeke[b] (dead); the 5th I baptized privately two Indian women (dead) in nanch*ʊ*kache's[c] cabin, one in ka*ʊ*chimagan's[d] (dead); one abandoned under an apakois[e] near the same place; the wife and a little boy of pitatcha*ʊ*anon,[f] both of whom died the same day.

"The 6th I gave private baptism to Mikisensa's daughter (dead); Memanghi*ʊ*inet's son (dead) and la blonde;[g] panis of Mr. de Langlade, Sr. The 7th I baptized privately a little girl of pittatcha*ʊ*anon. The 8th I baptized privately a little child of Ne*ʊ*kima (dead). (*This entry effaced.*) The 7th 9bre I baptized privately two of the nephews (living) of Mikisensa's wife, and her little boy, called Kinonchamak[h] (dead); and a little boy in the cabin of *ʊ*abikeke, deceased.

"The 23d 9bre I baptized privately an old woman, mother-in-law of Ranch*ʊ*kachó (dead); a young man of about from 17 to 18 in the same cabin (dead); and a little child in a neighboring cabin; all in great danger."[i]

(*To be continued.*)

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[a] This appears to be the name of a Frenchman, but may be the gallicized Ottawa name *Jabone*, "he goes through him." Thus the noted chief Shabonee (†1859; possibly a grandson of the Chambeli mentioned in the record) went also by the name of *Chamblee*.

[b] *Wabikekek*, "White Hawk."

[c] *Najogâji*, "Double Nail" or "Split Hoof." (The pronunciation of the j is as in French.)

[d] *Gaojimagan*, "provided with a spear," "Soldier."

[e] *Apakwei*, a lodge mat.

Pitadjiwano, "River Breakers"; ("a river running over shelfy ground is broken into foam.")

[g] *La Blonde*, here a proper name.

[h] *Ginojameg* (commonly *ginoje* or *kinoshe*), "Pike" (Le Brochet).

[i] From the *Registre des Morts* it would appear that the disease made its appearance first among the French. In the three preceding years the whole number of deaths entered is but six, while between August 30 and December 15, 1757, there are seven interments of French persons recorded. Of Indian interments eleven are entered, but three of them being those of persons named in the record of baptisms. Accordingly, the number of (baptized) Indians whose death (between October 13th and December 10th) is recorded, is twenty-six. The number of those baptized during the plague (with one exception all in danger of death) was thirty-nine. The entries were made in haste, all the ordinary forms being dispensed with.

MEETINGS OF THE UNITED STATES CATHOLIC HISTORICAL SOCIETY.

The Fourth Public Meeting of the United States Catholic Historical Society was held in Chickering Hall, New York, May 24, 1886.

The Vice-President, Librarian, Recording and Corresponding Secretaries, and Rev. Dr. Burtsell, Rev. James A. McGean, Messrs. Shea, Emmet, Lee, and others of the Executive Council present.

The meeting was called to order by Vice-President Harris, and the minutes of the last meeting read and approved. The President, Frederic R. Coudert, Esq., then took the chair and made a few remarks.

The Librarian reported several contributions to the library.

The Treasurer reported the amount in the treasury of the Society.

Mr. John Gilmary Shea then read a report of the Executive Council on the history of the Dongan Charter and the present precarious condition of the venerable parchment roll, so interesting to the History of the City and State, and offered the following resolutions proposed by the Council:

Whereas, The original Charter of the City of New York, granted by Thomas Dongan, Governor of the Colony of New York, in the name of King James II., two hundred years ago, has been for several years lying in the Financial Department of the City Government, without any special Custodian or Receptacle; and

Whereas, The same has never been accurately printed from the original parchment by direction of the Common Council of the City of New York;

Resolved, That the United States Catholic Historical Society memorialize the Mayor, Aldermen, and Commonalty of the City of New York, to take steps for the proper custody and preservation

of that ancient muniment of the rights of the city. That the said Mayor and Common Council be requested to cause a correct and accurate transcript of the rolls to be made, and an edition thereof printed under competent editorship, and that till a safe and proper place of deposit is prepared for that ancient and valuable charter, that the original rolls be placed in a glass case and deposited in the fireproof Library Building of the New York Historical Society.

Resolved, That a copy of these resolutions be forwarded to the Mayor, Aldermen, and Commonalty of the City of New York, by the Recording Secretary.

On motion of Mr. Vallette, seconded by Rev. J. A. McGean, the following gentlemen were elected members: Mr. Colin McKenzie, 55-57 White Street, New York; Rev. James J. Moriarty, LL.D., Syracuse, N. Y.; Rev. James J. Loughran, St. Stephen's Church, New York.

The paper of the evening—"THE PIONEER FRENCH IN THE VALLEY OF THE OHIO"—was read by the Rev. A. A. Lambing, the Historian of the Diocese of Pittsburgh.

Beginning with a contrast of the French and English modes of colonization, he came to the great struggle between the two countries for the possession of the valley of the Ohio, the French claiming it by discovery and occupancy, the English as included in charters granted by their kings. The claim of Robert Cavelier, Sieur de la Salle, to priority in discovering the Ohio, was considered, yet "it is all but certain that the honor of the discovery is not due to him," although it was made the basis of French claims. That the French discovered and descended the Ohio for some distance before 1730 admits of no doubt. Peter Chartier soon after settled on the Alleghany, but proving false to both sides was banished by the authorities of New France. Longueuil visited the Scioto in 1739.

The most important step taken by France was the expedition under Céloron in 1749, to take possession and deposit plates as evidence of French title.

Steps had been taken by the English in 1748 looking to the formation of the Ohio Land Company to take up and settle

lands on that river, the king making a grant of 500,000 acres. Céloron's expedition was intended to thwart this. It was attended by the Jesuit Father, Louis Ignatius Bonnecamp, professor of mathematics and hydrography in the College of Quebec. Leaving Lake Erie by a portage the party reached the Ohio by way of Chautauqua Lake and Conewango Creek and the Alleghany. Céloron descended to the mouth of the Miami, a distance of about 660 miles, and then went up the Miami, crossing by portage to the Maumee, down which he paddled to Lake Erie. Of this expedition we have the Journal and Map drawn up by the learned chaplain.

The English sent Conrad Weiser and George Croghan to counteract the influence acquired by Céloron over the Indians in the valley.

A collision was imminent. The French in 1753 built a fort at Presqu'ile, now Erie, and opened a road to Le Boeuf River, now French Creek, where they established a second post. Gov. Dinwiddie appointed George Washington to proceed to this fortification to inquire into the reasons of the French in thus entering what he claimed as the limits of Virginia. On Washington's report Dinwiddie resolved to fortify the junction of the Alleghany and Monongahela Rivers, but the movements of the English were tardy, and in the spring of 1754 Contrecoeur, with a force of French, Canadians, and Indians, numbering about a thousand, reached the spot, compelled the English to withdraw, and erected Fort Duquesne. The attempt of General Braddock to capture this post in the following year resulted in a terrible disaster, and it was not till November 24, 1758, when an English army was within ten miles of it, that the French commander blew up the fort and retired.

French expeditions were attended by chaplains, and a priest was stationed at the posts they established. The Register of Fort Duquesne is still extant and has been printed.

The efforts at colonization under the Ohio and Scioto Land Companies were then sketched. Out of this movement grew the settlement at Gallipolis. "The colony constituted one of

the largest Catholic settlements in the United States, and the influence of the French king 'was used in obtaining from Rome the nomination of a bishop for the settlement,' which was not only providing the better for the spiritual necessities of the people, but also securing the appointment of the first prelate for the newly-established republic, an honor to which the French were by no means indifferent. The question of the nomination was taken up about the year 1789, and the person selected was the Abbé Boinantier." Yet no priest seems to have visited Gallipolis till 1793, till Rev. Messrs. Badin and Barriere stopped there on their way to Kentucky.

The thanks of the Society were voted to Rev. Mr. Lambing for his interesting paper.

The Fifth Public Meeting of the United States Catholic Historical Society was held in Saint Agnes' Hall, East 43d Street, New York, on the 11th of November, 1886.

There were present, Frederic R. Coudert, President; R. Duncan Harris, Vice-President; Prof. Charles G. Herbermann, Librarian; Marc F. Vallette, Corresponding Secretary; Rev. Dr. Richard Lalor Burtsell, Rev. James A. McGean, Rev. Arthur J. Donnelly, Rev. Dr. P. F. McSweeny, John Gilmary Shea, Rev. Gabriel A. Healy, and a quorum of members.

After a happy opening address by the President, reports were made by the Corresponding Secretary and Treasurer, showing $2,332.97 in the treasury on the 4th of October.

The Librarian reported the following contributions to the Library of the Society:

From Dr. Thomas Addis Emmet, M.D.:

Les Relations des Jésuites. Quebec. 3 vols., 8vo, beautifully bound in half morocco.

A Sermon on the Festival of St. Patrick. By the Rev. John Hughes. Philadelphia, 1835.

Anniversary Address before St. Peter's Benevolent Society. By Raphael Semmes. Cincinnati, 1833.

An Address to the Roman Catholics of the United States of

America. By a Catholic Clergyman (Archbishop Carroll). Annapolis, 1784.

Discourse on laying the Corner-Stone of St. Patrick's Church, New Orleans. By Rev. J. J. Mullon. New Orleans, 1838.

Discourse delivered in St. Patrick's Cathedral, New York. By Rev. T. C. Levins. New York, 1828.

Sermon preached in St. Patrick's Cathedral, New York. By Rev. Hatton Walsh. New York, 1827.

A History of East Boston. By W. H. Sumner. Boston, 1858.

Travels of an Irish Gentleman. By Thomas Moore. Philadelphia, 1833.

Proceedings of the Society of United Irishmen. Phila., 1795.

Letters from a Farmer. Phila., 1769.

Memoirs of William Sampson. New York, 1807.

Oration delivered on the 17th of March, 1819. New York, 1819.

Oration delivered March 17, 1832, by H. L. Pinckney. Charleston, 1832.

Letters from the Prisons and Prisonships. New York, 1865.

Memoir of Baron DeKalb. Baltimore, 1858.

Discourse on Thomas Jefferson. By S. L. Mitchill. N. Y., 1826.

House that Jonathan Built. Philadelphia, 1832.

Letter to the Hon. James Madison. 1808.

Religious Freedom. A Memorial and Remonstrance drawn by James Madison against an Act presented to the General Assembly of Virginia in 1785. Boston, 1819.

Nashville, the decisive battle of the Rebellion. N. Y., 1876.

Major-Gen. George H. Thomas. By J. Watts DePeyster. N. Y., 1875.

Practical Strategy. By J. Watts DePeyster. Catskill, 1863.

History of Mason and Dixon's Line. Philadelphia, 1855.

From Louis B. Binsse, Esq.:

History of St. John's Church, Paterson. Paterson, 1883.

From J. G. Shea:

Sketch of Hon. R. T. Merrick.

From the Society of St. Vincent de Paul:

Annual Report for 1886.

From Rev. A. A. Lambing:

Register of Fort Duquense. Pittsburg, 1885.

J. Fairfax McLoughlin, Esq., then made some remarks on the life and character of Hon. John Kelly, a deceased mem-

ber of the Society, and offered the following resolutions, which were unanimously adopted:

WHEREAS, Mr. John Kelly, a distinguished citizen and a member of this Society, departed this life at his residence in this city on the 1st of June, 1886,

Be it resolved, That in entering the announcement of his death upon the records of this Society, it is proper to express our deep sense of the loss which the U. S. Catholic Historical Society, as well as the whole community, has sustained, and our admiration of the high character of Mr. Kelly as a citizen, a public man, and a practical and devout Christian.

Resolved, That the example set by John Kelly of civil virtue and individual purity of character, is a legacy of inestimable value to society in this city, where he passed his whole life and attained from humble beginnings an eminence as enviable as it was deserved.

Resolved, That the proverbial honesty of the man in all the walks of life was rewarded by the love and appreciation of his fellow-men, and carried him very near to the perfect model of a perfect citizen.

Resolved, That John Kelly's well-known sympathy in every movement of a Catholic nature, and his membership of this Society, leave no room to doubt that had his life and health been spared, he would have taken an energetic part in building up this organization, and we therefore deplore his death as a peculiar loss to ourselves, as well as a bereavement to his family, his friends, and his country.

The paper of the evening, "The French Colony of Detroit and its Founders," by Richard R. Elliott, Esq., of Detroit, was read by the Rev. Walter Elliott, C.S.P., his brother being unable to attend the meeting. The paper sketched ably the efforts of La Motte Cadillac to establish the French post, and the early days of that ancient Catholic settlement. The Reverend gentleman took occasion to defend the early missionaries of the Northwest, against Cadillac, and paid a tribute to the faith of the Catholic French of Michigan.

The Register of St. Anne's Church, Detroit, dating back to the origin of the city, was shown to the members.

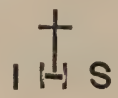
A vote of thanks was tendered to the author of the paper, to the Rev. Walter Elliott, and to the Rev. H. C. Macdowall, for his courteous tender of St. Agnes' Hall.

NOTES.

Notes on the First Catholic Church in Albany, N. Y.—"1798. Sept. 10. It is with the most heartfelt satisfaction," says a writer in the Albany Gazette, "that we can inform our brethren of the Roman Catholic faith, that their church in this City is so near completed as to be under roof, glazed and floored (fire proof). That it is a neat building, and will be an ornament to the city, and a lasting blessing to all who are members in communion of that church. To the citizens in general of this city and its vicinity, and several of the other cities of the United States and Canada, the sincere prayers of the members of this church are due for their liberality in aiding to erect it. Such of our Catholic brethren in this neighbourhood as have not already contributed, it is hoped will now come forward and offer their mite to discharge the last payment of the contract, there being but a small sum in hand for that purpose. To give to the church, is it not to lend to the Lord, who will richly repay the liberal giver with many blessings? Should not all the members unitedly raise their voices in praise to God, who has cast their lot on this good land, where our church is equally protected with others, and where we all so bountifully partake of his goodness? What is man without religion, which teaches us the love of God and our neighbour, and to be in charity with all mankind? Surely without this he is nothing."

1800. Feb'y. In conformity with the recommendation of Congress, a funeral ceremony in memory of Washington was performed in the city. At nine o'clock in the morning an oration was delivered in the Catholic church by Rev. Matthew O'Brien.

Stone still preserved in Albany.



Thomas Barry,
Louis Le Couteulx, } *Founders.*
E. C. Quin, *Master Builder*,
A.D. 1798.

COPIES OF EARLY PRINTED NOTICES POSTED UP IN ST. PETER'S CHURCH, NEW YORK.—ST. PETER'S CHURCH—The Trustees of St. Peter's Church having determined to make Sale of the Pews of said Church, have appointed the 21st day of this Month (April) being EASTER MONDAY for that purpose : The Sale to begin at XI o'clock ; and in order to avoid all cause of jealousy and distinction or complaint, for the time to come, have (in Vestry assembled) adopted the following Rules and Regulations, Viz :

I. No preference to be given to any person whatever, but each Pew to be disposed of to the highest Purchaser, as agreed upon on the day of sale, and an annual rent to be paid for each Pew.

II. The rent of each Pew to be paid quarterly, that is to say, every three months.

III. That every Person put in possession of a Pew, in said Church, shall in future be deemed the right owner, and have his, or her name, entered in the Church-Book.

IV. That on all future occasions, the subscribers shall be equally entitled to the preference of any vacant Pews.

V. That no person, not being a subscriber, shall get a vacant Pew, whilst a subscriber, or his or her heir, wanting a Pew, shall apply for it.

VI. That the highest subscriber, at all times, wanting a Pew, or willing to exchange his Pew, shall have the preference of a vacant Pew.

VII. That no person shall be allowed to sell or give his, or her Pew, to any friend or stranger, but it shall descend in right only to such relation, as would be his or her heir at law, provided such heir belong to said Church.

VIII. That every Pew vacated for three years, without a lawful claimant, shall be the property of such person, who gets it by his subscription, but if the former owner should return, such person shall be entitled to the first vacant Pew.

IX. That any person that shall be known to let his Pew, or any part thereof for more than the just value, according to the yearly rent shall be dispossessed of it, or fined as a trafficker in the Church ; the fine to be given to the Poor.

X. That every person who shall neglect to pay the rent of his Pew for six months after it becomes due, shall be dispossessed and the Pew given to another. *April* 16, 1794.

PUBLIC NOTICE.—*To All whom it may Concern:* Whereas the exigencies of this Church, require the absolute assistance of each

and every member belonging thereto, in order to support said Church, and defray the weighty expences which are daily incurred, and whereas with concern we see the supine neglect in many of the members thereof in subscribing to its relief. We the Trustees of said Church, with the advice and approbation of the Rev. Pastor thereof, do declare and make known to all whom it may concern, that no person after the date hereof shall be entitled to a place in our Burial Ground, who is not found to be, as the Law prescribes, registered in the Church Books as a stated member of said Church, and a yearly subscriber of Four Dollars, which subscription is to be paid each and every Quarter into the hands of the Collector of the Church.

Signed on Behalf of the Trustees,

NEW YORK, *Jan.* 6, 1796. REV. WILLIAM O'BRIEN, *Pastor.*

ACADIAN MARRIAGES IN NEW ENGLAND.—The Abbé Cyprien Tanguay, the Canadian genealogist, in his work entitled *A Travers les Registres*, Montreal, 1886, publishes the following interesting note from the register of the parish of Deschambault, made on the occasion of the renewal of consent of marriage by Michel Robichau and Marguerite Landry, before the curé of the parish, Rev. Jean Menage, on October 27, 1766:

"..... Who (Michel Robichau and Marguerite Landry) presented a writing by which it is said that having been taken prisoners by the English and expelled from their country, for want of receiving the teachings and the doctrines of the English ministers, they married themselves in the presence of their assembled families and of the old Acadian people, in New England, in the hope of renewing their marriage if ever, after their captivity ended, they fell into the hands of French priests."

In another place in his work, the Abbé Tanguay shows that Acadian laymen were appointed and authorized to marry their compatriots in captivity, under certain conditions, rather than have recourse to the ministrations of the English, *i. e.*, Protestant, ministers:

"Louis Robichaud, husband of Jeanne Bourgeois, Acadian refugee in Quebec, was at Salem, New England, in 1774. He was then aged 71 years. This respectable old man had received the extraordinary power of dispensing the publication of the bans and the impediments to marriage, etc. [meaning those purely ecclesiastical], for Catholics who could not have recourse to the ministry of priests in New England.

"The form of acts of marriage given by Louis Robichaud, was as follows:

[Translation.]

"'SALEM.....1774.

"'By virtue of the powers given me, Louis Robichaud, by Mr. Charles François Bailly, priest, vicar-general of the diocese of Quebec, at present at Halifax, missionary to the Indians and the French, to receive the mutual consent of Catholics desiring to unite themselves in marriage, in this Province, as also to grant dispensations to those who would be married within certain degrees of affinity or of consanguinity, and who are in need of such, I confess to having received the mutual consent of marriage of .....of the 3d to the 4th degree of consanguinity .....the said parties have promised and do promise, on the first occasion that they shall find a priest approved by the holy Catholic, Apostolic and Roman Church, to receive the nuptial benediction.

"'The said act made in the presence.....'"

CANADIAN MARRIAGES IN THE MISSISSIPPI VALLEY.—"On the 11th day of October, 1789, the good M. Gibault finally left Vincennes, having been, probably, recalled to Canada by the Bishop of Quebec. A layman, Pierre Mallet, appointed for this purpose by M. Gibault, now acted as 'guardian of the church,' until the arrival of M. Flaget, in 1792. The people assembled on Sundays in the church, and the 'guardian' read the Mass prayers, after which the gospel of the day was read or chanted, and the bans of matrimony were published. Those who wished to contract marriage did so in the church, in presence of witnesses, of whom Mallet was always one. . . . ."—Spalding, *Sketches of the Life, Times, and Character of Bishop Flaget*, pp. 44, 45.

TONNAGE OF VESSELS IN THE SIXTEENTH CENTURY.—Referring to the tonnage of the vessels of Sir Humphrey Gilbert's expedition, Dr. J. C. Taché, the Canadian archæologist, observes: "In regard to the tonnage of these vessels, it is necessary to remark that the tons of that time were not the tons of to-day, the system of gauging being very different. Ten tons, frigate capacity (*capacité de la Frégate*), as it was called, was equivalent to about thirty tons of to-day."—Article, "Les Sablons," in *Nouvelles Soirées Canadiennes*, i., 476.

TWO-BARRED SILVER CROSSES FROM INDIAN GRAVES, ETC.—In an old field near Tupelo, Miss., known in local history and Indian

tradition as the battle-ground of the French and Chickasaw Indians, a silver cross was ploughed up, with a silver ring at the top to suspend it. The cross measured 5⅛ inches in height, and had two cross-bars, each 3 inches long. Where the top bar crossed the upright, AP was stamped. A rude ornamental line, apparently scratched with a sharp stone, was traced along the edge. In the defeat of Dartaguiette, the Jesuit Father Senat was taken at this place and burned. Could it have belonged to him, or is it likely to date back to De Soto's expedition? C. P. C.

An Early Indiana Priest.—Indiana was an early home of Catholicity, and can boast that one of her sons, Anthony Foucher, born at Fort Ouiatenon, on the Wabash, not far from our present Lafayette, on the 22d of July, 1741, was ordained priest at Quebec, Oct. 30, 1774, and died in Canada in 1812. J. G. S.

Form of Marriage License in Catholic Maryland.—November 2d, 1638. This day came William Lewis, planter, and made oath that he is not precontracted to any other woman than Ursula Gifford, and that there is no impediment of consanguinity, affinity, or any other lawful impediment to his knowledge, why he should not be married to the said Ursula Gifford; and further, he acknowledgeth himself to owe unto the Lord Proprietary 1,000 pounds of tobacco in case there be any precontract or other lawful impediment whatsoever as aforesaid, either on the part of the said William Lewis or the said Ursula Gifford.—William Lewis.

Whereupon a license was granted him to marry with the said Ursula.

QUERIES.

Very Rev. Pierre Gibault, the Patriot Priest of the West.—Judge Law, in his *Address delivered before the Vincennes Historical and Antiquarian Society*, Louisville, 1839, p. 26, says of Father Gibault:

"This patriotic individual, who subsequently received the public thanks of Virginia for his services . . . ." etc.

Can any of our Virginia or Western students of history give a reference to the authority upon which the statement that the public thanks of Virginia were extended to Very Rev. Mr. Gibault

is based? Was it by proclamation, or by act of the House of Burgesses? Where can the evidence of the fact, if it is one, be found? E. M.

Very Rev. Pierre Gibault.—Archbishop Spalding, in his *Life of Bishop Flaget*, 1852, states that Father Gibault was "probably recalled to Canada by the Bishop of Quebec" in 1789; Mr. Edmond Mallet, in his biography of the Patriot Priest of the West, 1882, expresses the opinion that he did not return to Canada, but "spent the remainder of his days in unmerited poverty and obscurity among his compatriots of the Mississippi Valley"; Rev. Edward McSweeney, who next wrote on Father Gibault, 1884, is silent on the subject, and Rev. A. A. Lambing in his article, 1885, concludes that he did not return to Canada, but states that "his name is no longer found on the pages of history, and he retires into obscurity," etc. Recent researches made in Quebec indicate that he retired to some French village west of the Mississippi, then under Spanish domination, possibly New Madrid, Missouri, where he ended his days in the last years of the last century.

The hope expressed by one of the above-mentioned writers, that the Great West would yet erect a monument to the memory of the Patriot Priest of the West, will be realized. Surely there must be records of the place where his hallowed ashes repose! Who will discover them and publish them in this Magazine for the benefit of historical students? M. F.

History of the Moqui Indians.—Padre Encina, in his discourse at Queretaro College, in 1819, stated that Father Peter Murillo Valverde, S.J., wrote the history of the Moquis down to 1760, and that the manuscript was preserved in the Library of that college. Is it now extant? C. V.

Lamprae River, New Hampshire.—This river and a village of the same name are said to have been so called from John Lamprae, a Frenchman who came to Exeter at an early day, but, being a Roman Catholic, could find no toleration there, and hence settled on the banks of this river. See "Daily Monitor," Concord, N. H., Jan. 1, 1873. Lampwey River Village in Rockingham County, is given on recent maps. Some Catholic in New Hampshire may tell us more of this early pioneer. B.

Was Quarter given to Spaniards?—Is there any authentic instance in the 16th century, where English or French cruisers capturing a Spanish vessel, gave quarter to those on board? M.

Blue Spring Chapel, Maryland.—Where was this chapel situated? Did it precede the Church of the Assumption in Heidelsheim Township? W.

Rev. Thomas McGrain, a native of Dublin, Ireland, died at Pittsburgh in October, 1815, according to the *Shamrock*, a paper published in New York, by Thomas O'Conor, father of the great lawyer, Charles O'Conor. Can any one inform me whether Rev. Mr. McGrain was a Catholic priest? R.

NOTICES OF RECENT PUBLICATIONS.

Missionary Labors of Fathers Marquette, Menard, and Allouez in the Lake Superior Region. By Rev. Chrysostom Verwyst, O.S.F., of Bayfield, Wis. Milwaukee, 1886. 12mo, pp. 262.

In this little work the author, himself a most zealous and devoted Indian missionary, pays a tribute to the pioneers of the cross in the Lake Superior region which he knows so well. He sketches in a way that will be widely read the labors of the Jesuit Fathers, Menard, Allouez, and Marquette, in the country on the Upper Lakes, with the great achievement of the last of these devoted men, the exploration of the Mississippi, and his touching death. The remarkable discovery in our time of the foundation of the chapel at Pointe St. Ignace by Very Rev. E. Jacker, and in it the remains of a bark box containing bones, just such a one as was deposited there when the remains of Father Marquette were translated, is also told. The revival of the missions in our day by the venerable Bishop Baraga also receives notice. Much also relating to the Indians, relics, and early missioners finds a fitting place here.

This is a class of works much needed to popularize our early history, and we trust that the encouragement extended will prompt the issue of others.

Memoir of Father Vincent de Paul, Religious of La Trappe. Translated from the Original French by A. M. Pope, with a Preface by the Right Rev. Dr. Cameron, Bishop of Arichat. Charlottetown, P. E. Island, 1886. Small 4to, 46 pp.

The early labors and wanderings of the Trappists in this country before they effected a final establishment are full of sad interest,

as they picture the sufferings and trials of these unworldly men, thrown into a new country amid the roughest surroundings. A little volume appeared some years ago containing two of their narratives, and Miss Pope has here charmingly translated one for English readers. If there is little interest in the history of our Church here, this labor of love of a lady in one of the British Provinces should shame us, for the Memoir is devoted almost entirely to the Trappists in the United States. The work is neatly printed and has a portrait of Father Vincent.

A MEMOIR OF FATHER FELIX JOSEPH BARBELIN, S.J., THAT GREAT AND GOOD SON OF ST. IGNATIUS LOYOLA, WHO LIVED AND LABORED FOR MORE THAN THIRTY-ONE YEARS AT OLD ST. JOSEPH'S CHURCH, PHILADELPHIA. "Dilectus Deo et hominibus." By ELEANOR C. DONNELLY. With an Introduction by Rev. IGNATIUS F. HORSTMANN, D.D. (Chancellor of the Archdiocese of Philadelphia). Published for the benefit of St. Joseph's Church, Philadelphia, 1886. 12mo, pp. 468.

The author, known as one of our best and most gifted poets, could not, inspired by the good odor of Father Barbelin's virtues, fail to give the Catholic public a delightful book. It will prove to readers indeed a charming biography, beautiful in style, rich in personal traits, and edifying anecdotes which bring out the character of the venerable priest who labored so long at Philadelphia's oldest Catholic church, where his bust still welcomes all who approach. In the retrospective sketches our author has followed some who had professedly treated of the early days of Catholicity in that city, but are by no means safe in their dates or facts; but as a biography it takes a position at once, and will serve as a model for edifying books, not to place on the library shelf, but to be often read and enjoyed.

CONEWAGO. A Collection of Catholic Local History. Gathered from the Fields of Catholic Missionary Labor within our reach. By JOHN T. REILY. Martinsburg, W. Va., 1885. 8vo, pp. 223.

Mr. Reily several years ago published a short sketch of the history of the ancient church of Conewago, one of the first established in colonial days by the Jesuit Fathers in Pennsylvania. His earlier sketch has grown into the present volume, in which he has collected all accessible data to illustrate the history of the old Catholic parish and its people. He modestly terms it an humble effort to preserve some remembrance of those who have gone before, and by their lives, their labors, and their sacrifices secured

for succeeding generations the enjoyment of happy homes, and all the blessings of our holy Catholic religion.

The volume includes sketches not only of Conewago, but also of many other churches in Pennsylvania, Maryland, and Western Virginia, which render it extremely valuable and interesting. It is one of the works to be secured for future reference by Catholic libraries.

THE DIOCESE OF DETROIT--WHAT IT WAS--WHAT IT IS. By the Rev. FRANK A. O'BRIEN. A Paper read at the annual meeting of the Michigan Pioneer and Historical Society, June 8, 1886.

This interesting sketch of the diocese of Detroit from its erection to the present time, a period which has seen several others grow out of it, is worthy of perusal by all, and will, it is hoped, lead the learned gentleman to a more extended history of the diocese.

THE BUILDINGS AND CHURCHES OF THE MISSION OF SANTA BARBARA. A Handbook of Authentic Information on the Mission of Santa Barbara, from its foundation to the present day. Translated, written, and compiled from the Register, reports and other documents in the archives of the Mission. By Rev. J. J. O'KEEFE, O.S.F., Member of the Community at the Mission. Santa Barbara, Cal., 1886. 8vo, pp. 40.

This little Handbook is a most valuable contribution to the History of the Church in California. It adheres closely to the subject, and gives authentic data without ornament or any attempt to eulogize the work of the venerable founders of the Mission. Its only fault is its brevity, and we trust that it is but the prelude to a work which the author, now thoroughly familiar with the subject, can easily give the Catholic public.

THE LIFE OF FATHER ISAAC JOGUES, Missionary Priest of the Society of Jesus, slain by the Mohawk Iroquois, in the present State of New York, Oct. 18, 1646. By the Rev. FELIX MARTIN, S. J., with Father Jogues' account of the Captivity and Death of his Companion, René Goupil, slain Sept. 29, 1642. Translated from the French by John Gilmary Shea, with a map of the Mohawk country, by Gen. John S. Clark. Second Edition. BENZIGER BROS., New York. 12mo, 258 pp., portrait.

The venerable author of this work died recently in France, and this life of the great missionary of early days is only one of the many contributions to our early history due to his pen. He was one of those who did most to revive in Canada a taste for the study of local history, one of the pioneers in the movement which has led to the reprinting of nearly all the early books on Canada,

and to the preparation of original works of great value. Father Martin was at once impressed with the saintly character, the terrible sufferings and heroic death of Father Isaac Jogues, and made his career a special study. The Life which he finally published is one of remarkable beauty and value, full of all that can instruct, edify, and interest. The labors of an early missionary when Upper Canada and most of New York were untrodden and untenanted by the white man affords a theme for a great work, and this Life of Father Jogues will remain as a standard.

Our readers are, of course, aware that the last Plenary Council, held at Baltimore, petitioned the Holy Father to permit the introduction of the cause of the Beatification and Canonization of Father Isaac Jogues, and that the spot where he died, at Auriesville, N. Y., is now a place of pilgrimage. The intelligence of this action on the part of the American Hierarchy was the great joy of Father Martin's closing years.

LIFE OF RT. REV. JOHN N. NEUMANN, D.D., of the Congregation of the Most Holy Redeemer. Fourth Bishop of Philadelphia. From the German of Rev. JOHN A. BERGER, C.SS.R. By Rev. EUGENE GRIMM, C.SS.R. BENZIGER BROS., New York. 12mo, 457 pp., portrait.

This work, of which the original German is also published by Messrs. Benziger, is the first contribution toward the history of the German Catholic body in the United States, and will, it is hoped, lead to many other works. The labors of the earliest German pioneers in the clergy, the great Father Kühn and his associate Keller in the southwest, with Pfefferkorn, the historian of the Sonora missions, and in the East of Fathers Steinmeyer (Farmer) and Schneider, would alone give a most interesting volume. In the present century the works of the German Bishops, priests, Religious orders and communities in this country form a theme of surpassing interest, as to which very little has appeared either in German or English. We therefore hail this Life of Bishop Neumann as the beginning of a series of needed works.

The fourth Bishop of Philadelphia was well worthy of a separate volume. The life of the pious and diligent student in Bohemia; his volunteering for the American mission; his labors as a devoted secular priest in the diocese of New York; his increased influence for good as a Redemptorist, and his administration of the great diocese of Philadelphia, are narrated with interest and judgment as becomes the saintly man, who shrunk from all parade and ostentation.

CATHOLIC MEMOIRS OF VERMONT AND NEW HAMPSHIRE, with sketches of the Lives of Rev. Wm. Henry Hoyt and Fanny Allen. Also with accounts heretofore unpublished of the Lives of Rev. Daniel Barber, Rev. Horace Barber, S.J., and Jerusha Barber, named in Religion Sister Mary Augustine, also with many of their Letters. Burlington, Vt., 1886. 12mo, 167 pp., cloth.

The Rt. Rev. Dr. de Goesbriand, of Burlington, has rendered a service not only to the people of his own diocese, but to the faithful throughout the country by this little volume. Full of tender piety to St. Joseph, and seeking to inspire devotion to the foster-father of our Lord, it gives a sketch of Miss Fanny Allen, daughter of the famous General Ethan Allen, the convert daughter of an unbelieving father, a nun in that very convent which a conspiracy of Americans sought to cover with infamy. Besides this we have lives of Rev. Daniel Barber, the old Revolutionary soldier, who, becoming an Episcopal minister, was led to the truth, and entered the Church, as did nearly all his family. He died as a lay brother in the Society of Jesus, in which his son and grandson were priests. Their lives and that of Sister Mary Augustine (Jerusha Barber) are also told by Bishop de Goesbriand with great simplicity of style and touching piety. The life of a more recent convert, Rev. William Henry Hoyt, completes the volume. It is a record of God's work among the vigorous minds of the mountain States of New England, where robust intellects threw off the fetters of early training and welcomed the truth.

ANNOUNCEMENTS.

AMONG new books announced which will be of interest to historical scholars in this country, is "Mandements, Lettres Pastorales, et Circulaires des Évêques de Québec," to be published at Quebec under the editorship of the Abbés H. Têtu and C. O. Gagnon. As Maine, New York, and every frontier State west to Minnesota, Missouri, Alabama, Louisiana, and Mississippi were in early times under the jurisdiction of the Bishops of Quebec, these official acts become necessary for a study of the early ecclesiastical and social history of the country. It is to be issued in seven or eight volumes, one or two to appear every year, at $2 per volume and postage.

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